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Richland Sch  
No 1579 /  
4 vol







# R U I N S

OF

A N C I E N T C I T I E S ;

WITH

GENERAL AND PARTICULAR ACCOUNTS

OF

THEIR RISE, FALL, AND PRESENT CONDITION.

BY CHARLES BUCKE.

"Fallen, fallen, a silent heap ; their heroes all  
Sunk in their urns ; Behold the pride of pomp,  
The throne of nations fallen ; obscured in dust,  
Even yet majestic. The solemn scene  
Elates the soul !"

DYER.

IN TWO VOLUMES.

VOL. II.

**B.O.**

NEW-YORK;

HARPER & BROTHERS, 82 CLIFF-STREET.

1841.

913

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## RUINS OF ANCIENT CITIES.

### MARATHON.

MARATHON, which was originally one of the four cities founded by an Attic king, who gave it his name, is now little better than a village. The plain in which it is situated, says Mr. Dodwell, "is one of the prettiest spots in Attica, and is enriched with many kinds of fruit-trees, particularly walnuts, figs, pomegranates, pears, and cherries. On our arrival, the fine country girls, with attractive looks and smiling faces, brought us baskets of fruit. Some of them appeared unwilling to accept our money in return; and the spontaneous civility and good-humour of the inhabitants soon convinced us that we were in Attica, where they are more courteous to strangers than in other parts of Greece."

This city was but small—indeed, was often called a village—yet a deathless interest is attached to it; for just beside it was fought the battle between the Persians and Athenians, which, even at this day, is more known and respected than any other recorded in history. We shall therefore give an abstract of the account of this battle as it is related by Rollin, and then show in what condition the city is at the present time.

Miltiades, like an able captain, endeavoured, by the advantage of the ground, to gain what he wanted in strength and numbers. He drew up his army at the foot of a mountain, that the enemy should not be able to surround him, or charge him in the rear. On the two sides of his army he caused large trees



to be cut down, in order to cover his flanks and render the Persian cavalry useless. Datis, their commander, was sensible that the place was not advantageous for him; but, relying upon the number of his troops, which was infinitely superior to that of the Athenians, he determined to charge. The Athenians did not wait for the enemy's charge; but, as soon as the signal for battle was given, they rushed forward to meet them with all the fury imaginable. The Persians looked upon this first step of the Athenians as a piece of madness, considering that their army was so small, and utterly destitute of cavalry and archers; but they were quickly undeceived. Herodotus observes, that "this was the first time the Grecians began an engagement by running in this manner." The battle was fierce and obstinate. Miltiades had made the wings of his army exceedingly strong, but had left the main body more weak, and not deep; the reason of which seems manifest enough. Having but ten thousand men to oppose to such a numerous army, it was impossible for him either to make a large front, or to give an equal depth to his battalion. He was therefore obliged to take his choice; and he concluded that he could gain the victory in no other way than by the efforts he should make with his two wings, in order to break and disperse those of the Persians; not doubting but that, when his wings were once victorious, they would be able to attack the enemy's main body in flank, and complete the victory without much difficulty.\* The Persians then attacked the main body of the Grecian army, and made their greatest effort against their front. This was led by Aristides and Themistocles, who supported the onset for a long time with intrepid courage and bravery, but were at length obliged to give ground. At that very instant came up their two victorious wings, which had

\* This was the same plan that Hannibal followed afterward at the battle of Cannæ.

dispersed those of the enemy and put them to flight. Nothing could have been more seasonable, for the main body of the Grecian army began to be broken, being quite borne down by the numbers of the Persians. The scale was now quickly turned, and the barbarians were entirely routed. They all betook themselves to flight; not towards their camp, but to their ships, that they might the more surely escape. The Athenians pursued them thither, and set their ships on fire. They had not above two hundred men killed on their side in this engagement; whereas, on the side of the Persians, above six thousand were slain, without reckoning those who were drowned and those consumed in the ships. Immediately after the battle, an Athenian soldier, still reeking with the blood of the enemy, quitted the army, and ran to Athens to carry his fellow-citizens the happy tidings of the victory. When he arrived at the magistrates' house, he only uttered these words: "Rejoice, rejoice, the victory is ours!" and fell down dead at their feet. Such was the famous battle of Marathon.

In an excavation made in one of the tumuli some years ago, there were found a number of busts; of Socrates, Lucius Verus, and Marcus Aurelius, with one of an unknown person, all sculptured with great care, and highly finished.

The one unknown is supposed to be a bust of Herodes Atticus, a native of this city, and greatly distinguished. His history is exceedingly curious, and we give it from Sir George Wheler.

"He flourished about the time of the emperors Trajan, Adrian, Antoninus Pius, and Marcus Aurelius. His grandfather Hipparchus, or, as Suidas has it, Plutarchus, was well to pass in the world; but, having been accused of some tyrannical practices used towards the people, the emperor confiscated all his estates; so that his son Atticus, father of this Herod, lived afterward in Athens in a mean con-

dition; until, having found a great hidden treasure in his own house, near the Theatre, he became on a sudden very rich. He was not more fortunate in lending it than prudent in getting it confirmed to himself; for well knowing, should it come to be discovered, he would be obliged to give an account of it to the emperor, he wrote thus: 'My liege, I have found a treasure in my house: what do you command that I should do with it?' The emperor answered him, 'That he should make use of what he had found.' But Atticus, yet fearing that he might be in danger of some trouble when the greatness of the treasure should come to be known, wrote a second time to the emperor, professing ingenuously that the treasure he had written to him about was too great a possession for him, and exceeded the capacity of a private man. The emperor, however, answered him again with the same generosity: 'Abuse, also, if thou wilt, the riches thou hast so accidentally come by, for they are thine.' By this means Atticus became again extremely rich and powerful, having married a wife also that was very rich, whence it came to pass that his son and heir Herodes far surpassed his father both in wealth and magnificence, and became the founder of many stately edifices in sundry parts of Greece; and, dying, left by his will ten crowns to every citizen of Athens. Neither did he partake less of virtue and merit than he did of fortune; being very learned, and so eloquent that he was called the tongue of Athens, having been the disciple of the famous Phavorinus. Marcus Aurelius and Lucius Verus, emperors of his time, made it their glory that they had been his auditors. His entire name was Tiberius Claudius Atticus Herodes, as I prove by an inscription that is at Athens, in the house of Signor Nicoli Limbonia." Thus far Sir George Wheler. Chandler goes on to observe, that Herodes Atticus directed his freedmen to bury him at Marathon,

where he died at the age of seventy-six. But the Ephebi, or young men of Athens, transported his body on their shoulders to the city, a multitude meeting the bier, and weeping like children for the loss of a parent.

The principal antiquities of this plain are the tomb of the Athenians, the monument of Miltiades, and the tomb of the Plateæans. Dr. Clarke found also many interesting relics, for the particulars of which we must refer to his Travels, that we may find space for some beautiful remarks with which he closes his account. "If there be a spot upon earth pre-eminently calculated to awaken the solemn sentiments which such a view of nature is fitted to make upon all men, it may surely be found in the plain of Marathon; where, amid the wreck of generations and the graves of ancient heroes, we elevate our thoughts towards Him 'in whose sight a thousand years are but as yesterday;' where the stillness of Nature, harmonizing with the calm solitude of that illustrious region, which once was a scene of the most agitated passions, enables us by the past to determine of the future. In those moments, indeed, we may be said to live for ages; a single instant, by the multitude of impressions it conveys, seems to anticipate for us a sense of that eternity 'when time shall be no more;' when the fitful dream of human existence, with all its turbulent illusions, shall be dispelled; and the last sun having set, a brighter dawn than ever shall gladden the universe, and renovate the dominions of darkness and of death."

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### MEGARA.

MEGARA, a city of Achaia, formerly possessed such a multitude of remarkable objects, that Pausanias, in his description of Greece, occupies no

less than six chapters in the mere enumeration of them.

This city was founded in 1131 B.C. It was situated at an equal distance from Athens and Corinth, and built on two rocks. There have been various opinions in regard to its founder. Some have insisted that it was named after Megareus, the son of Apollo; some after Megarius, a Bœotian chief; and others after Megara, a supposed wife of Hercules. However this may be, it is certain, we believe, that, in the reign of Codrus, the Peloponnesians, having declared war against the Athenians and miscarried in their enterprise, returned and took possession of Megara, which they peopled with Corinthians. It was originally governed by twelve kings, but afterward became a republic. The ancient Megareans are said to have excelled in nothing but naval affairs. They were reckoned the worst people of Greece, and were generally detested as fraudulent and perfidious. Their military acts were few, and not brilliant. They were alternately at the mercy of the Athenians and Corinthians, and contracted all the bad qualities of insolent slaves, or of servile and dependant friends. Such being the case, we are not surprised at what Tertullian says of the Megareans, viz., that "they ate as if they were to die the next day, and built as if they were to live for ever." Megara, however, was not without some redeeming qualities, for it had at one time a school of philosophy so highly distinguished that Euclid was at the head of it.

Megara has also been rendered famous by the circumstance that Phocion was buried in its territory. The enemies of Phocion, not satisfied with the punishment they had caused him to suffer, and considering their triumph not yet complete, obtained an order from the people that his body should be carried out of the dominions of Attica, and that none of the Athenians should contribute the smallest quantity of wood



to honour his funeral pile; in consequence of which, these last offices were rendered to him in the territory of *Megara*. A lady of the country, who accidentally assisted at his funeral with her servants, caused a cenotaph or vacant tomb to be erected to his memory on the spot; and, collecting into her robe the bones of that great man, which she had carefully gathered up, she conveyed them into her house by night, and buried them under her hearth, with these expressions: "Dear and sacred hearth, I here confide to thee, and deposite in thy bosom, these precious remains of a worthy man. Preserve them with fidelity, in order to restore them hereafter to the monument of his ancestors, when the Athenians shall become wiser than they are at present."

*Megara* still retains its ancient name. It was formerly greatly infested by corsairs; insomuch that the inhabitants were accustomed, on seeing a boat approachinig in the daytime, or hearing their dogs bark by night, immediately to secrete their effects and run away. The *Vaiwode*, who lived in a forsaken tower above the village, was once carried off.

Besides two citadels, *Megara* had several magnificent structures and statues. One was an aqueduct, distinguished for its grandeur and beauty. There was a statue of *Diana* the protectress, and also statues of the twelve great gods, of so much excellence that they were ascribed to *Praxiteles*: this was a group consecrated to *Jupiter Olympus*, among which was a statue of that deity, with its face of gold and ivory, and the rest of the body of burned earth. *Venus*, *Ceres*, *Apollo*, *Diana*, and *Minerva*, had each a temple here, and in the last was a statue of the goddess, the body of which was gilt, and the face, feet, and hands of ivory. There was likewise a chapel dedicated to *Night*; and *Pausanias* speaks of several tombs, especially those of *Hyllus*, *Alcmenes*, *The-re-a*, and *Hippolytá*, queen of the *Amazons*.

In *Wheler's* time, *Megara* was nothing more than  
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a collection of pitiful cottages, built of broken stones, or clay dried in the sun.

Chandler describes the site of Megara as covered with rubbish, among which were standing some ruinous churches, and a part of the ancient wall, on which a modern fortress has been erected. The village consisted of a few low, mean cottages, pleasantly situated on the slope of an eminence, indented in the middle. Nearly the whole site of the ancient city he found green with corn, and marked by heaps of stones and the rubbish of buildings. A few inscriptions also were seen: one of which, relating to Herodes Atticus, signalizes the gratitude of the Megareans for his benefactions and good-will.

Another, worthy of notice, was on the tomb of a person named Choræbus, in which was related, in elegiac verse, the history of his having devoted himself to death to free his native country (Thebes) from the evils of a pestilence.\*

Clarke says that Ionic and Doric capitals, some of which are of limestone and others of marble, lie scattered among the ruins, and in the courts of some of the houses. He procured, also, a few fragments of terra-cotta, of a bright red hue, beautifully fluted.

Chandler speaks of the ruins of a temple of Minerva near a large basin of water, on the sides of which are the remains of a bath, remarkable for its size and ornaments, and for the number of its columns.

Megara is well known by the following anecdote. The city having been taken by Demetrius, the soldiers demanded leave to plunder it; but the Athenians interceded so effectually that it was saved. Stilpon, a celebrated philosopher living in the city, was visited by Demetrius, who asked him if he had lost anything. "Nothing at all," replied Stilpon, "for I

\* This story is told at length in Statius's Thebaid.

carry all my effects about me ;” meaning by that his justice, probity, temperance, and wisdom ; with the advantage of not ranking anything in the class of blessings that could be taken from him.

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## MESSENE.

PAUSANIAS appears to have taken a special interest in the Messenians, for his history of their wars is more minute and animated than any other part of his narrative. His account, too, of their city gives us a grand idea of what it must once have been, and its splendid remains attest his veracity.

The walls of Messene, built of hewn stone, crowned with battlements and flanked with towers, were stronger and higher than those of Byzantium, Rhodes, or any city of Greece, and included within their circuit Mount Ithome. It had a large public square or forum, ornamented with temples, statues, and a splendid fountain, while beautiful edifices were on every side.

The Messenians had several wars with the Lacedæmonians, and were at one time so unfortunate as to be reduced by them to the condition of Helots or slaves. At length, however, they were reinstated by the Thebans, who recovered their city from the Spartans. The latter had possessed it for a long time, and had expelled all the native inhabitants, who were dispersed in different regions of Greece, Italy, and Sicily, and who, on the first notice given them, returned with incredible joy, being animated by the love of country natural to all men, and scarcely less by their hatred of the Spartans, which length of time had only increased.

After their return they fell out with the Achæians ; and, having taken Philopœmen, their celebrated general, they had the atrocity to put him to death. The history of this event is thus related by Rollin :

“Dinocrates the Messenian had drawn off Messene from the Achaian league, and was meditating how he might best seize upon a considerable post near that city. Philopœmen, then seventy years of age, and generalissimo of the Achaians for the eighth time, lay sick. However, the instant the news of this was brought to him, he set out, notwithstanding his indisposition, made a countermarch, and advanced towards Messene with a small body of forces. Dinocrates, who had marched out against him, was soon put to flight; but five hundred troopers who guarded the open country of Messene, happening to come up and re-enforce him, he faced about and routed Philopœmen. This general, who was solicitous of nothing but to save the gallant youths who had followed him in the expedition, performed the most extraordinary acts of bravery; but, happening to fall from his horse, and receiving a deep wound in his head, he was taken prisoner by the enemy, who carried him to Messene.

“Upon the arrival of the news that Philopœmen was taken prisoner and on his way to the city, the Messenians ran to the gates, not being able to persuade themselves of the truth of what they heard till they saw him themselves, so greatly improbable did this relation appear to them. To satisfy the violent curiosity of the inhabitants, many of whom had not yet been able to get a sight of him, they were forced to show the illustrious prisoner on the theatre. When they beheld Philopœmen dragged along in chains, most of the spectators were so moved to compassion that the tears trickled from their eyes. There was even heard a murmur among the people, which resulted from humanity, and a very laudable gratitude, ‘That the Messenians ought to call to mind the great services done by Philopœmen, and his preserving the liberty of Achaia by the defeat of Nabis the tyrant.’ But the magistrates did not suffer him to be long exhibited in this manner, lest the pity of

the people should be attended with ill consequences. They therefore took him away on a sudden; and, after consulting together, caused him to be conveyed to a place called the Treasury. This was a subterraneous place whither neither light nor air entered from without, and which had no door to it, but was shut with a huge stone rolled over the entrance. In this dungeon they imprisoned Philopœmen, and posted a guard round every part of it.

“As soon as it was night and all the people were withdrawn, Dinocrates caused the stone to be rolled away, and the executioner to descend into the dungeon with a dose of poison to Philopœmen, commanding him not to leave him till he had swallowed it. The moment the illustrious Megalopolitan perceived the first glimmerings of light, and saw the man advancing towards him, with a lamp in one hand and a sword in the other, he raised himself with the utmost difficulty (for he was very weak), sat down, and then, taking the cup, inquired of the executioner whether he could tell what was become of the young Megalopolitans his followers, particularly Lycortas. The executioner answering he had heard that almost all had saved themselves by flight, Philopœmen thanked him by a nod, and, looking kindly on him, ‘You bring me,’ says he, ‘good news, and I find we are not entirely unfortunate:’ after which, without breathing the least complaint, he swallowed the deadly dose and laid himself again on his cloak. The poison was very speedy in its effects; for Philopœmen, being extremely weak and feeble, expired almost instantly.

“When the news of his death spread among the Achæians, their cities were all inexpressibly afflicted. Immediately their young men who were of age to bear arms, and their magistrates, came to Megalopolis. Here, a grand council being summoned, it was unanimously resolved not to delay a moment the revenge of so horrid a deed; and, accordingly, having



elected on the spot Lycortas for their general, they advanced with the utmost fury into Messene, and filled every part of it with blood and slaughter. The Messenians, having now no refuge left, and being unable to defend themselves by force of arms, sent a deputation to the Achaians to desire that an end might be put to the war, and to beg pardon for their past faults. Lycortas, moved at their entreaties, did not think it advisable to treat them as their furious and insolent revolt seemed to deserve. He told them that there was no other way for them to expect a peace but by delivering up the authors of the revolt, and of the death of Philopœmen; submitting all their affairs to the disposal of the Achaians, and receiving a garrison into their citadel. These conditions were accepted, and immediately executed. Dinocrates, to prevent the ignominy of dying by the executioner, laid violent hands on himself, in which he was imitated by those who had advised the putting Philopœmen to death."

A mere village now occupies the site of Messene, situated amid its ruins, and about three quarters of a mile from the great gate, which is the most magnificent relic of its kind in Greece.

A circular wall, composed of large regular blocks, encloses an area of sixty-two feet diameter. In this wall are two gates, one facing Cyparissaii, the other looking towards Laconia. The architraves of both have fallen; but that which belonged to the Laconian gate is still entire, one end of it on the ground, and the other leaning against the wall.

There are the remains also of a stadium and a theatre, one of the smallest in Greece, while masses of fine walls and heaps of stones are scattered here and there, overgrown and nearly concealed by large trees and luxuriant shrubs.

## MYCENÆ.

THIS city was the capital of Agamemnon, who commanded the assembled Greeks before the walls of Troy. This was B.C. 1184; and the present ruins are supposed to be those of the city, as it existed before that time.

Perseus translated the seat of his kingdom from Argos to Mycenæ; and the kings who reigned there after him were Erectryon, Sthenelus, and Eurystheus. The last, after the death of Hercules, declared open war against his descendants, apprehending they might some time or other attempt to dethrone him; which, as it happened, was actually done; for the Heraclidæ killed Eurystheus in battle, entered victorious into Peloponnesus, and made themselves masters of the country. But a plague obliged them to retire from it. Three years afterward, being deceived by the ambiguous expression of the oracle, they made a second attempt, which likewise proved fruitless. This was about twenty years before the taking of Troy.

Atreus, the son of Pelops, uncle by the mother's side to Eurystheus, was the latter's successor. And in this manner the crown came to the descendants of Pelops, from whom Peloponnesus, which before was called Apia, derived its name. The bloody hatred of the two brothers Atreus and Thyestes is well known.

Plisthenes, the son of Atreus, succeeded his father in the kingdom of Mycenæ, which he left to his son Agamemnon, who was succeeded by his son Orestes.

The kingdom of Mycenæ was filled with enormous and horrible crimes, from the time it came under the family of Pelops.

Tisamenes and Penthilus, sons of Orestes, reigned after their father, and were at last driven out by the Heraclidæ.

The kingdom of the Argives was divided between Acrisius and his brother Prætus, Argos and Mycenæ being their capitals. These, belonging to one family, and being distant only about six miles and a quarter from each other, had the same tutelary deity, Juno, and were jointly proprietors of her temple, the Heræum. This renowned temple was adorned with curious sculpture and numerous statues. The image of the goddess was very large, made by Polycletus of gold and ivory, and seated on a throne. Among the offerings was a shield taken by Menelaus from Euphorbus, at Ilium; an altar of silver, on which was represented the marriage of Hebe with Hercules; a golden crown and purple robe, given by Nero; and a peacock of gold, set with precious stones, dedicated by Hadrian.

Near it were the remains of a more ancient temple, which had been burned, a taper having set some garlands on fire while the priestess was sleeping.

The cause of the destruction of Mycenæ is said to have been this: Eighty of its heroes accompanied the Spartans to the defile of Thermopylæ, and shared with them the glory of their immortal deed. This so excited the jealousy of their sister city, Argos, that it was never forgiven. The Argives, stung by the recollection of the opportunity they had thus lost of signalizing themselves, and unable to endure the superior fame of their neighbours, made war against Mycenæ, and destroyed it. This was about five centuries before Christ. It is hardly credible, however, that the Argives, who were an exceedingly mild and benevolent people, should have committed such an act of atrocity.

Strabo could not determine where Mycenæ stood. He says that not a vestige of it remained. Pausanias, however, who lived at a much later period, found its colossal ruins, and described them as they are seen at this day.

The length of the Acropolis of Mycenæ is about

four hundred yards, and its breadth about two hundred. The whole circuit of this citadel can still be made out; and, in some places, the walls remain to the height of fifteen or twenty feet. They are constructed of huge stones, and belong to that style of building commonly called Cyclopean. This description of wall-building is recognised by its massy materials, and by a certain character of rudeness; in which, however, different epochs are easily distinguished. The oldest part of the walls of Mycenæ resembles the Cyclopean walls of Tiryns, a place about seven miles to the south, which are apparently nothing more than huge masses of unwrought stone, placed one above another, with the interstices filled up by smaller materials.

The citadel of Mycenæ is of an irregular oblong form, and is now chiefly an object of curiosity for the gate, or great entrance, at the northwest angle. The approach to this gate is by a passage fifty feet long and thirty wide, formed by two parallel projecting walls, which were obviously designed to command the entrance, and annoy any enemy who might attack the place. The entrance is formed of three stones, two upright and a cross-stone, which last is fifteen feet long, four wide, and six feet seven inches thick in the middle, but less towards the ends; and on it is placed another of a triangular shape, twelve feet long, ten high, and two thick. Two lions are cut in relief on the face of this stone, standing on their hind legs, with their forepaws resting on opposite sides of a round pillar.

"It is not," says Dr. Clarke, "merely the circumstance of seeing the architecture and the sculpture of the heroic ages which renders a view of Mycenæ one of the highest gratifications a literary traveller can experience; the consideration of its remaining at this time exactly as Pausanias saw it in the second century, and in such a state of preservation that an alto-relievo described by him yet exists in the

identical position he has assigned for it, adds greatly to the interest excited by these remarkable ruins: indeed, so singularly does the whole scene correspond with his account of the place, that, in comparing them together, it might be supposed a single hour had not elapsed since he was himself upon the spot."

Everything conspires to render these ruins pre-eminently interesting, whether we consider their venerable age, and the allusions made to them in such distant periods, when they were visited by Sophocles, Euripides, and other poets, and the most distinguished historians of Greece, as the classical antiquities of their country, or the indisputable examples they afford of the architecture, sculpture, mythology, and customs of the heroic ages.

The walls consist of huge unhewn masses of stone, of such a size, and so fitted and adapted to each other, as to have given rise to an opinion that the power of man was unequal to the labour of building them.

One of the first things noticed is a tumulus of immense size, which has been opened, and which has been erroneously called the "treasury of Atreus," and the "monument of Agamemnon." "That this sepulchre," says Dr. Clarke, "could not have been the treasury of Atreus, is evident from Pausanias's description, because it was *without* the walls of the Acropolis; and it cannot be the monument of Agamemnon, because it was *within* the citadel."

In regard to the tomb of Agamemnon, the following account is given by Mr. Turner: "I entered by a subterraneous passage opened by Lord Elgin, and was surprised to find myself in an immense dome, about ninety feet high, and fifty round the bottom. It had two doors, one into the open air, and another into an interior chamber, which was thoroughly dark, and, I was told, very small. It was built of immense stones, and was in excellent preservation. The tomb being subterraneous, there are no traces



above ground, and you might walk over it for years without suspecting that you were walking over so interesting a ruin."

Other antiquities doubtless remain for the discovery of future travellers, who, it is hoped, will visit these ruins provided with the necessary implements for making researches, where they will be little liable to interruption, the place being destitute of inhabitants, and almost as little known as it was in the time of Strabo.

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### MILETUS.

THIS celebrated city was the capital of Ionia, and situated, in the time of Pausanias, ten stadia from the mouth of the Meander; but, owing to the constantly-accumulating deposits of that river, it was, in process of time, removed more than three miles within the land. Of its origin there are different accounts: some ascribing it to a colony from Crete, under the conduct of Miletus; some to Sarpedon; and others to Neleus the son of Codrus, king of Athens, who died there, and whose tomb was in existence for many ages.

"Alyattes, king of Sardis," says Herodotus, "made war upon the Milesians in the following manner. As the time of harvest approached, he marched an army into their country to the sound of the pastoral pipe, harps, and flutes, played by women as well as men. On his arrival in their territories, he neither hunted, nor in any respect injured the edifices which stood in the fields, but totally destroyed the produce of their lands, and then returned. As the Milesians were securely situated near the sea, all attacks upon their city would probably have proved ineffectual. His motive for not destroying their buildings was, that they might be induced again

to cultivate their lands ; so that, on every repetition of his incursions, he might be secure of plunder."

In this manner the war was protracted during a period of eleven years, the Milesians receiving no succour from any of their neighbours except the natives of Chios. In the twelfth year of the war the enemy again set fire to the corn, and, a wind suddenly springing up, the flames caught the temple of Minerva and burned it to the ground. Alyattes, supposing that, from these repeated conflagrations, the Milesians must be destitute of corn, sent word that an ambassador would be at Miletus to conclude a truce, that he might rebuild the temple. When Thrasybulus, king of Miletus, received this message, he directed all the corn that could be collected to be brought into the public market-place ; and, at an appointed time, ordered the Milesians to commence a scene of feasting and dancing. Alyattes, on hearing of this festivity, was convinced that he had been mistaken as to the hope of starving out the Milesians, and not only immediately offered peace, but entered into a strict alliance with them, and forthwith erected two temples to Minerva instead of one.

The Ionians having been drawn into a revolt through the intrigues and ambitious views of two persons, Aristagoras and Hystieus, were routed by the Persians, who laid siege to Miletus both by sea and land. They undermined the walls, and employed every species of military engines against the city. The oracle, it is related, had declared :

" And thou, Miletus, versed in ill too long,  
Shalt be the prey and plunder of the strong :  
Your wives shall stoop to wash a long-hair'd train,  
And others guard your Didymæan fane."

This prophecy was fulfilled ; for the city was taken and utterly destroyed. The greater part of the Milesians were slain by the Persians, who then wore long hair ; and their wives and children were carried into slavery. Those who survived were sent to Susa. Darius treating them with great humanity.

The Milesians, observes Herodotus, on suffering these calamities from the Persians, did not meet with the return from the people of Sybaris which they might justly have expected. When Sybaris had been taken by the Crotoniati, the Milesians shaved their heads, and discovered every mark of sorrow; for between these two cities a strict friendship prevailed. And here we must not omit a beautiful instance of sensibility on the part of the Athenians. When they heard of the destruction of Miletus, they gave way to many expressions of sorrow; and some years after, a drama, written by Phrynicus, referring to this event, being represented at Athens, the whole audience melted into tears. The poet, for thus reminding them of so terrible a calamity, was fined a thousand drachmæ, and the piece forbidden to be played in future.

A bloody battle was fought under the walls of this city, between the Athenians and Argives on one side, and the Peloponnesians, assisted by the Persians and the revolted Milesians, on the other. The fortune of the day turned to the side of the Athenians; and they would have entered the city and recovered their authority, had not a fleet of fifty-five sail, belonging to the enemy, compelled them to draw off their forces and retire.

In the year 412 B.C., the inhabitants of Miletus joined the Lacedæmonian party against Athens. When the Athenians heard of this, they voted the expenditure of a thousand talents, which in more prosperous times they had deposited in the citadel, under a decree of the senate and people, to be reserved for an occasion of the utmost danger. This enabled them to recruit their fleet; and, having secured the fidelity of the Lesbians, they endeavoured to recover their authority at Miletus.

Lysander of Lacedæmon committed a great atrocity in this city. Apprehending that those who were at the head of the people would escape his revenge, he

promised with an oath that he would do them no harm. These chiefs, therefore, giving credit to his declaration, appeared fearlessly in public; but no sooner had they done so, than the treacherous Ly-sander gave permission to the nobles to put them all to death, which they immediately did, although the number amounted to no less than eight hundred. He caused, also, an incredible number of other persons belonging to the party opposed to him to be massacred; and this he did not only to satisfy his own malice and revenge, but to serve the malignity and avarice of his friends, whom he took delight in gratifying by the death of their enemies.

The Milesians, when free from a foreign yoke, were often reduced to a state of vassalage by domestic tyrants, who governed them with absolute sway, and made them feel all the evils of a foreign subjugation. In the time of Antiochus II., for instance, we read of one Timarchus, who, reigning in Miletus and practising all manner of cruelty, was driven out by that prince, on whom the citizens, in their gratitude, bestowed the title of Theos.

When Alexander left Ephesus, he marched to Miletus. But the city, expecting succour from the Persians, closed its gates against him. Memnon, one of the most valiant commanders of Darius, who had shut himself up in the fortress, determined to make as stout a defence as possible. The Macedonian, however, attacked him vigorously, sending fresh troops to supply the place of those that were exhausted; but, finding his soldiers repulsed in all directions, the garrison being well supplied with everything necessary for a siege, he planted all his engines against the walls, and made a great number of breaches. At length the besieged, after many brave efforts, fearful of being taken by storm, capitulated. Alexander acted in a manner much more noble and generous on this occasion than he had done before, or than he did in many cases afterward,

treating the Milesians with great humanity. The foreigners, however, who had taken part with them, he sold as slaves.

Miletus is thus described in the pages of Barthelemy, whose Travels of Anacharsis, as we have before observed, have nearly all the authority of an ancient author: "When at Miletus, we surveyed with admiration its temples, festivals, manufactures, harbours, and the innumerable concourse of ships, mariners, and workmen there perpetually in motion. This city is an abode of opulence, learning, and pleasure: it is the Athens of Ionia. Within the walls the city is adorned by the productions of art; and without, embellished by the riches of nature. How often have we directed our steps to the banks of the Mæander, which, after having received a multitude of rivers, and bathed the walls of various cities, rolls its waters in innumerable windings through the plain which is honoured by bearing its name, and proudly ornaments its course with the plenty it creates! How often, seated on the turf which borders its flowery margin, surrounded on all sides with the most delightful prospects, and unable to satiate our senses with the purity and serene splendour of the air and sky, have we not felt a delicious languor insinuate itself into our souls, and throw us, if I may so speak, into an intoxication of happiness! Such is the influence of the climate of Ionia; and as moral causes, far from correcting, have only tended to increase it, the Ionians have become the most effeminate, but, at the same time, are to be numbered among the most amiable people of Asiatic Greece."

St. Paul, in his way from Corinth to Jerusalem, stopped at Miletus, where he summoned the elders of the Church of Ephesus to meet him.\*

\* Acts, xx. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mytilene. And we sailed

Miletus was subjected to the Romans, and became an important place under the Greek emperors. At length it fell under the scourge of the Turks; when one of their sultans, in 1175, sent twenty thousand men, with orders to lay waste the imperial provinces, and to bring him sand, water, and an oar, as emblems of their subjection. All the cities on the Mæander were then ruined; since which, little is known of Miletus.

The Milesians early applied themselves to navigation, in the spirit of which they planted not less than eighty colonies in different parts of the world; and we may hence imagine to what a height of power and civilization this city must have once attained.

Miletus was adorned with superb edifices, and was greatly celebrated for its trade, sciences, and arts. It gave birth also to many eminent persons; among whom may be mentioned Thales,\* Anaximenes,† and the celebrated Aspasia, the wife of Pericles. It was also famous for its excellent wool, with which were made stuffs and garments, held in the highest repute for their softness, elegance, and beauty.

It had a temple dedicated to Apollo Didymæus, which was burned by Xerxes. The Milesians, however, soon after rebuilt it; and upon so large a scale, that Strabo describes it as having been equal in extent to a village. It stood in a thick grove. With

thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. \* \* \* And from Miletus he sent to Ephesus, and called the elders of the church.

\* He was the first who accurately calculated eclipses of the sun: he discovered the solstices; divided the heavens into five zones; and recommended the division of the year into three hundred and sixty-five days.

† The inventor of sundials and the gnomon. This philosopher had, however, many curious opinions; among which may be mentioned, that air was the parent of every created being; and that the sun, moon, and stars had been made from the earth.



what magnificence this edifice was designed, may be in some measure collected from its present remains. Strabo called it the "greatest of all temples," adding that it continued without a roof on account of its size. Pausanias mentions it as being unfinished, but still one of the wonders of Ionia; and Vitruvius classes it among the four temples which had raised their architects to the summit of renown.

There was also a magnificent theatre built of stone, but cased with marble, and enriched with sculpture; likewise a temple of Venus in the city, and another in the neighbourhood.

Miletus is now called Palatskia (the palaces); but, notwithstanding its title, and the splendour of its ancient condition, it is at present but a miserable place. The principal relic of its former magnificence is a ruined theatre, measuring in length four hundred and fifty-seven feet. The external face of this vast fabric was marble. The front has been removed. A few seats only remain, as usual, ranged on the slope of a hill. The vaults which supported the extremities, and the arches or avenues of the two wings, are constructed with such solidity that they will not easily be demolished. The entrance to the vaults is nearly filled up with rubbish; and when Dr. Chandler crept into it, led by an Armenian, with a candle in a long paper lantern, innumerable bats flitted about them, while the stench was intolerable.

The place is covered with rubbish and overgrown with thickets; the vestiges of "the heathen city" being pieces of wall, broken arches, and a few scattered pedestals and inscriptions, a square marble urn, and many wells. One of these pedestals belonged to a statue of the Emperor Hadrian, who was a friend to the Milesians, as appears from the titles of Saviour and Benefactor bestowed upon him. Another supported a statue of the Emperor Severus, and has a long inscription, with this preamble: "*The*

*senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities both in Pontus and Egypt, and in various other parts of the world."* This stone lies among the bushes behind the Theatre.

Several piers of an aqueduct are still standing. Near the ferry is a large couchant lion, of white marble, and in a Turkish burying-ground another; also traces of an old fortress still remain. Besides these, there are a considerable number of deserted mosques; and among the ruins are fragments of several ancient churches.

Wheler says that in his time there were many inscriptions, most of them defaced by time and weather, some upon single stones, others upon very large tombs. On one of them were carved two women hunting, with three dogs, the foremost holding a hare in its mouth.

"Miletus," says Dr. Chandler, "was once powerful and illustrious. The early navigators extended its commerce to remote regions; the whole Euxine Sea, the Propontis, Egypt, and other countries, were frequented by its ships and settled by its colonies. It withstood Darius, and refused to admit Alexander. It has been styled the metropolis and head of Ionia; the bulwark of Asia; chief in war and peace; mighty by sea; the fertile mother, which had poured forth her sons to every quarter. It afterward fell so low as to furnish a proverbial saying, 'The Milesians were once great;' but if we compare its ancient glory and its subsequent humiliation with its present state, we may justly exclaim, 'Miletus, how much lower art thou now fallen!'"

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### NEMEA.

A town of Argolis, greatly distinguished by the games once celebrated there. These games (called

the Nemean games) were originally instituted by the Argives in honour of Archemorus, who died from the bite of a serpent, and were afterward renewed in honour of Hercules, who in that neighbourhood was said to have destroyed a lion by squeezing him to death.

These games consisted of foot, horse, and chariot races; boxing, wrestling, and contests of every kind, both gymnastic and equestrian. They were celebrated on the 1st and 3d of every Olympiad, and continued long after those of Olympia were abolished.

In the neighbouring mountains is still shown the den of the lion reported to have been slain by Hercules, near which are the remains of a considerable temple, which was dedicated to Jupiter Nemeus and Cleomenes, and formerly surrounded by a grove of cypresses.

Of this temple three columns only are remaining; two of which, belonging to the space between antæ, still support their architrave. These are four feet six and a half inches in diameter, and thirty-one feet ten and a half inches in height, exclusive of the capitals. The single column is five feet three inches in diameter, and belongs to the peristyle. The temple was hexastyle and peripteral, and is supposed to have had fourteen columns on the sides. The general intercolumniation was seven feet and a half, and at the angles five feet eleven inches and a quarter. The capital of the exterior column has been shaken out of its place, and will probably, ere long, fall to the ground. "I have not seen in Greece," says Mr. Dodwell, "any Doric temple, the columns of which are of such slender proportions as those of Nemea. The epistylia are thin and meager, and the capitals too small for the height of the columns. It is constructed of a soft calcareous stone, which is an aggregate of sand and small petrified shells, and the columns are coated with a fine stucco. Pausa-

nias praises the beauty of the temple ; but even in his time the roof had fallen, and not a single statue was left."

No interesting fragments have been found here ; but an excavation would probably be well repaid, as the temple has evidently been thrown down at one moment, and, if it contained any sculptured marbles, they are still among the ruins.

Near the temple are several blocks of stones, some fluted Doric frustra, and a capital of small dimensions. These are supposed to have formed part of the sepulchre of Archemorus. Mr. Dodwell found no traces of the tumulus of Lycurgus, mentioned by Pausanias, nor of the theatre and stadium.

Beyond the temple is a remarkable summit, the top of which is flat, and visible from the Gulf of Corinth. On one side is a ruinous church, with some rubbish ; perhaps where Osspaltes and his father are said to have been buried.

"Nemea," says Mr. Dodwell, "is more characterized by gloom than most of the places I have seen. The splendour of religious pomp, and the animation of gymnastic and equestrian exercises, have been succeeded by the dreary vacancy of a deathlike solitude. We saw no living creatures but a ploughman and his oxen, in a spot which was once exhilarated by the gayety of thousands, and resounded with the shouts of a crowded population."

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## NINEVEH.

Nineveh, the mighty city of old,  
How like a star she fell and pass'd away !

ATHERSTONE.

THE Assyrian empire was founded by Ashur, the son of Shem, according to some writers, but according to others by Nimrod, and others ascribe it to Ninus.

Ninus, according to Diodorus Siculus, is to be esteemed the most ancient of the Assyrian kings. "Being of a warlike disposition," says he, "and ambitious of that glory which results from courage, he armed a considerable number of young men that were brave and vigorous like himself, trained them up in laborious exercises and hardships, and by that means accustomed them to bear the fatigues of war patiently, and to face dangers with intrepidity." What Diodorus states of Ninus, however, is much more applicable to his father Nimrod, the son of Cush, grandson of Cham, and great-grandson of Noah; he who is signalized in Scripture as having been "a mighty hunter before the Lord;" a distinction which he gained from having delivered Assyria from the fury and dread of wild animals; and who also, by this exercise of hunting, trained up his followers to the use of arms, that he might employ them for more serious and extensive purposes.

NINUS, the son of Nimrod, was the next king of Assyria. This prince prepared a large army, and in the course of seventeen years conquered a vast extent of country, extending to Egypt on the one side, and to India and Bactriana on the other. On his return, he resolved on building the largest and noblest city in the world; so extensive and magnificent as to leave it in the power of none that should come after him to build such another. It is probable, however, that Nimrod laid the foundations of this city, and that Ninus completed it; for the ancient writers, in such cases, often gave the name of founder to those who, in reality, were only entitled to that of restorer or improver.

This city was called NINEVEH: Its shape and extent are thus given by Diodorus, who states that he took his account from Ctesias the Cnidian: "It was of a long form, running out on both sides about twenty-three miles. The two lesser angles, however, were only ninety furlongs each, so that the

circumference of the whole was about seventy-four miles. The walls were one hundred feet in height, and so broad that three chariots might be driven upon them abreast; and on these walls were fifteen hundred turrets, each of which was two hundred feet high."

Having finished the city, Ninus marched into Bactria with an immense army, and conquered a great number of cities. But, having laid siege to Bactria, the capital of the country, it is said that he would probably have failed in the enterprise had he not been assisted by the counsels of Semiramis, wife to one of his officers, who advised him in what manner to attack the citadel. By her means he became master of the city, and obtained an immense booty. He soon after married Semiramis, her husband having destroyed himself to prevent the execution of some threats that Ninus had thrown out against him. By Semiramis Ninus had one son, whom he named Nin-yas; and dying not long after, Semiramis became queen.

The history of this princess we have already dwelt upon in our account of Babylon, she having been one of the enlargers of that great city.

There is a very wide difference of opinion in regard to the time in which Semiramis lived. According to

	B.C.
Sanchoniathon, it was . . . . .	1200
Herodotus . . . . .	500
Syncellus . . . . .	2177
Petavius . . . . .	2060
Helvicus . . . . .	2248
Eusebius . . . . .	1984
Archbishop Usher . . . . .	1215

Alexander's estimate of this celebrated woman may be gathered from the following passage in his speech to his army: "You wish to enjoy me long, and even, if it were possible, for ever; but as to myself, I compute the length of my existence, not by years,



but by glory. I might have confined my ambition within the narrow limits of Macedonia, and, contented with the kingdom my ancestors left me, have waited, in the midst of pleasures and indolence, an inglorious old age. I own that if my victories, not my years, are computed, I shall seem to have lived long; but can you imagine that, after having conquered the two noblest parts of the world, in the tenth year of my reign and the thirtieth of my age, it will become me to stop in the midst of so exalted a career, and discontinue the pursuit of glory to which I have entirely devoted myself? Know that this glory ennobles all things, and gives a true and solid grandeur to whatever appears insignificant. In what place soever I may fight, I shall fancy myself upon the stage of the world, and in the presence of all mankind. I confess that I have achieved mighty things hitherto; but the country we are now in reproaches me that a woman has accomplished still greater. It is Semiramis I mean. How many nations did she conquer! How many cities were built by her! What magnificent and stupendous works did she finish! How shameful is it that I should not yet have attained to so high a pitch of glory! Do but second my ardour, and I will soon surpass her. Defend me only from secret cabals and domestic treasons, by which most princes lose their lives: I take the rest upon myself, and will be answerable to you for all the events of the war."

"This speech," says Rollin, "gives us a perfect idea of Alexander's character. He had no notion of true glory. He did not know either the principle, the rule, or the end of it. He certainly placed it where it was not. He was strongly prejudiced in vulgar error, and cherished it. He fancied himself born merely for glory, and that none could be acquired but by unbounded, unjust, and irregular conduct. In his impetuous sallies after a mistaken glory, he followed neither reason, virtue, nor humanity;

and, as if his ambitious caprice ought to have been a rule and standard to all other men, he was surprised that neither his officers nor soldiers would enter into his views, and that they lent themselves very unwillingly to support his ridiculous enterprises." These remarks are well worthy the judicious historian who makes them.

Semiramis was succeeded by her son Ninyas, a weak and effeminate prince, who shut himself up in the city, and, seldom engaging in public affairs, naturally became an object of contempt to all his subjects. His successors are said to have followed his example, and some of them even went beyond him in luxury and indolence. Of their history no trace remains.

At length we come to Pull, supposed to be the father of Sardanapalus, in whose reign Jonah is believed to have lived. "The word of the Lord," says the Hebrew Scripture, "came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah, instead of doing as he was commanded, went to Joppa, and thence to Tarshish. He was punished for his disobedience, and, being commanded again, he arose and went to Nineveh, "*an exceedingly great city of three days' journey*;" where, having warned the inhabitants that in forty days their city should be overthrown, the people put on sackcloth, "from the greatest of them even to the least." The king sat in ashes, and proclaimed a fast. "Let neither man nor beast," said the edict, "herd nor flock, taste anything; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

On the king's issuing this edict, the people did as

they were commanded, and the ruin was stayed. The prophet on this occasion acted in a very unworthy manner. To have failed in his prophecy gave him great concern, insomuch that he desired death. "Take, I beseech thee, O Lord, my life from me; for it is better for me to die than to live." "Shall I not spare Nineveh," answered Jehovah, "that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

Sardanapalus was, of all the sovereigns recorded in history, the most effeminate and voluptuous; the most perfect pattern of sloth, luxury, cowardice, crime, and elaborate folly, perhaps, ever exhibited to the detestation of mankind. He clothed himself in women's attire, and spun fine wool, and wove purple stuff among his concubines. He painted his face, and decked his whole body with allurements. He also assumed a woman's voice, and in a thousand ways disgraced his nature by the most unbounded licentiousness. He even wished to immortalize his impurities, selecting for his epitaph what is expressed in the following lines:

*Hæc habeo quæ edi, quæque exsaturata libido  
Hausit; at illa jacent multa et præclara relictæ.*

"An epitaph," says Aristotle, "only worthy of a hog."\*

\* The character of Sardanapalus has been treated more gently by a modern poet. "The Sardanapalus of Lord Byron is pretty nearly such a person as the Sardanapalus of history may be supposed to have been: young, thoughtless, spoiled by flattery and unbounded self-indulgence; but, with a temper naturally amiable, and abilities of a superior order, he affects to undervalue the sanguinary renown of his ancestors as an excuse for inattention to the most necessary duties of his rank, and flatters himself, while he is indulging his own sloth, that he is making his people happy. Yet even in his fondness for pleasure there lurks a love of contradiction. Of the whole picture, selfishness is the prevailing feature: selfishness admirably drawn, indeed; apologized for by every palliating circumstance of education and habit, and

Through all the city sounds the voice of joy,  
 And drunken merriment. On the spacious walls,  
 That, like huge sea-cliffs, gird the city in,  
 Myriads of wanton feet go to and fro ;  
 Gay garments rustle in the scented breeze—  
 Crimson and azure, purple, green, and gold ;  
 Laugh, jest, and passing whispers are there heard ;  
 Timbrel and lute, and dulcimer and song ;  
 And many feet that tread the dance are seen,  
 And arms unflung, and swaying head-plumes crown'd ;  
 So is that city steep'd in revelry.\*

In this state of brutal licentiousness Sardanapalus had lived for several years, when the governor of Media, gaining admittance into his palace, and seeing with his own eyes the king guilty of such abominable excesses, was enraged at the spectacle, and resolved to put an end to his dominion. He immediately formed a conspiracy against him, in which he was joined by Belesis, governor of Babylon, and several others. Supporting each other for the same end, the one stirred up the Medes and Persians, while the other inflamed the inhabitants of Babylon. They also gained the King of Arabia. Several battles, however, were fought, in all of which the rebels were defeated ; and they became so disheartened, that the commanders resolved to abandon the enterprise and return to their respective countries ; which they would have done, had not Belesis encouraged them by an astrological prediction. He was continually consulting the stars, and at length solemnly assured the confederated troops, that in five days they would be aided by support from a quarter of

clothed in the brightest colours of which it is susceptible from youth, talents, and placidity. But it is selfishness still ; and we should have been tempted to quarrel with the art which made vice and frivolity thus amiable, if Lord Byron had not, at the same time, pointed out with much skill the bitterness and weariness of spirit which inevitably wait on such a character, and if he had not given a fine contrast to the picture in the accompanying portraits of Salamenes and Myrrha.”—HEBER.

\* Atherstone's "Fall of Nineveh."

which they could then have no idea, the gods having given him a decided intimation to that effect. So indeed it happened; for, even before the time had expired, news came that the Bactrians had broken the fetters of servitude, and were hastening to their assistance.

Sardanapalus, ignorant of the revolt of the Bactrians, and puffed up by his successes, was indulging in sloth and idleness, preparing beasts for sacrifice, and providing wine and other things to feast and entertain his soldiers. Arbaces, in the mean time, receiving intelligence, by some deserters, of the security and intemperance of the enemy, fell upon them suddenly in the night, broke into their camp, slew a great number, and drove the rest into the city. Upon this, Sardanapalus committed the charge of his army to his wife's brother, Salamenes, and took upon himself the defence of the city. But the rebels twice defeated the king's forces; once in the open field, and again before the walls of the city; in which last engagement Salamenes was killed, and nearly his whole army destroyed.

Sardanapalus, now perceiving that his kingdom was likely to be lost, sent his three sons and three daughters, with a great amount of treasure, into Paphlagonia, to Cotta, the governor there, who was his fast friend; and despatched messengers into all the provinces of the kingdom, with orders to raise soldiers, and to make all other preparations necessary to sustain him; being still greatly encouraged by an ancient prophecy, that Nineveh could never be taken by force till the river should become a foe to the city.

The enemy, on the other hand, grown courageous by success, eagerly urged the siege. They made, however, but little impression on the city, by reason of the strength of its walls; for balistæ to cast stones, testudos to throw up mounts, and battering-rams were then unknown. The place was also well

supplied with everything needful. The siege, therefore, had lasted two years, and nothing to any purpose had been effected; but in the third year a fortunate occurrence took place. This was the overflowing of the Euphrates, which was so swollen by continual rains that the waters came into the city and tore down thirty furlongs of the wall.

When the king saw this, conceiving it to be no other than the fulfilment of the prophecy, on the improbability of which he had so strongly relied, he gave himself up to despair. He now caused a large pile of wood to be heaped up in one of the courts of his palace, collected together all his gold, silver, and wearing apparel, and, enclosing himself, with his eunuchs and concubines, within the pile, directed it to be set on fire, when all perished in the flames in one common ruin.

As soon as the revolvers heard this, they entered through the breach made in the walls and took the city. They now clothed Arbaces with a royal robe, proclaimed him king, and invested him with supreme authority; in gratitude for which, he rewarded every one according to his deserts. Though in other respects he showed great clemency to the inhabitants of Nineveh, he razed their city to the ground. Thus, after a continuance of thirty generations, the Assyrian empire was overturned, in the year of the world 3080, and 868 before Christ. So says Diodorus; but Usher and many historians, among whom may be mentioned Herodotus, state that this empire, from Ninus, lasted only 520 years.

Several kings reigned after this, during what is called the second Assyrian empire. For from the fall of the first, three considerable kingdoms arose, viz., that of the Medes, which Arbaces, after the destruction of Nineveh, restored to its liberty; that of the Assyrians of Babylon, which was given to Belesis, governor of that city; and that of the Assyrians of Nineveh.



The first king that reigned in Nineveh after the death of Sardanapalus is called in Scripture Tiglath-Pileser;\* the second, Salmaneser, in whose reign Tobit, with Anna his wife and his son Tobias, was carried captive into Assyria, where he became one of Salmaneser's principal officers. That king dying after a reign of fourteen years, was succeeded by his son Sennacherib; he whose army was cut off in one night before the walls of Jerusalem. He had laid siege to it some time before, but had left it to march against Egypt; which country having subdued, he once more sat down before the sacred city: "And it came to pass, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."† After this terrible blow, the pretended king of kings, as he impiously called himself, "this triumpher over nations, and conqueror of gods," returned to his own country, where "it came to pass, as he was worshipping in the house of Nis-roch, his god, that he was struck by his two sons,‡ who smote him with the sword; and Esarhaddon, his youngest son, reigned in his stead."§ The destruction that fell upon the Assyrian army has been thus described by a celebrated modern poet.

#### THE DESTRUCTION OF SENNACHERIB.

"The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen;  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strown.

\* Ælian calls him Thilgamus.

† Adrammelech and Sharezer.

‡ 2 Kings.

§ 2 Kings, xix., v. 37.

“For the angel of death spread his wings on the blast,  
And breathed in the face of the foe as he passed ;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and for ever grew still.

“And there lay the steed, with his nostril all wide,  
But through it there rolled not the breath of his pride ;  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beating surf.

“And there lay the rider distorted and pale,  
With the dew on his brow and the rust on his mail ;  
And the tents were all silent, the banners alone,  
The lances unlifted, the trumpet unblown.

“And the widows of Ashur are loud in their wail ;  
And the idols are broke in the temple of Baal ;  
And the might of the Gentile, unsmote by the sword,  
Hath melted, like snow, in the glance of the Lord.

Esarhaddon was succeeded by Nebuchodonosor the First, in whose reign Tobit died.\* Perceiving his end approaching, that good old man called his children around him, and exhorted them to lose no time, after they had buried him and their mother, in quitting the city ; for “the ruin of Nineveh,” said he, “is at hand ; the wickedness of the city will occasion its ruin.”

Nahum, too, represents the depravity of this city in terms exceedingly vivid:† “Wo to the bloody city ! It is all full of lies and robbery.” “It shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste ; who will bemoan her ?” “The gates of thy land shall be set wide open unto thine enemies ; the fire shall devour thy bars.” “The sword shall cut thee off ; it shall eat thee up like the canker-worm.” “Thy nobles shall dwell in the dust ; thy people be scattered upon the mountains, and no man shall gather them.”

\* Tobit, xiv., ver. 5, 13.

† Nahum, chap. iii.

Zephaniah uttered similar denunciations.\* “The Lord will make Nineveh a desolation, and dry like a wilderness; and flocks shall lie down in the midst of her; both the cormorant and the bittern shall lodge in it; their voice shall sing in the windows; desolation shall be in the thresholds.” “This is the rejoicing city, that dwelt carelessly, that said in her heart ‘*I am, and there is none beside me.*’ How shall she become a desolation; a place for beasts to lie down in! every one that passes by shall hiss and wag his hand.”

The ruin thus predicted came in the reign of Sardanapalus. Cyaxares, king of the Medes, entering into an alliance with the King of Babylon, they joined their forces together, laid siege to the city, took it, slew the king, and utterly destroyed it.

“God,” says the historian, “had foretold by his prophets that he would bring vengeance upon that impious city for the blood of his servants, wherewith the kings thereof had gorged themselves like ravenous lions; that he himself would march at the head of the troops that should come to besiege it; that he would cause consternation and terror to go before him; that he would deliver the old men, the mothers, and their children, into the merciless hands of the soldiers; that all the treasures of the city should fall into the hands of rapacious and insatiable plunderers; that the city itself should be so totally destroyed, that not so much as a footstep of it should be left; and that the people should ask thereafter, ‘Where did the proud city of Nineveh stand?’”

This prophecy, however, appears not to have been fulfilled to the utmost. In the time of Hadrian, portions of it still existed; and at a later period a great battle was fought among its ruins, between Heraclius, emperor of Constantinople, and Rhazates, gen-

\* Zephaniah, chap. ii.

eral to Chosroes, king of Persia. On that memorable day, Heraclius, on his horse Phallas, surpassed the bravest of his warriors; he was wounded in the hip with a spear; his steed, also, was wounded in the thigh; but he carried his master safe and victorious through the triple phalanx of the enemy. In the heat of the action, three valiant chiefs were successively slain by the sword and lance of the emperor, among whom was Rhazates himself. He fell like a soldier; but the sight of his head, that was cut off and shown in triumph, scattered grief and despair through the fainting ranks of the Persians. In this battle, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards were taken from the Persians, the greatest part of their army was cut to pieces, and the victors, concealing their own loss, passed the night on the field. They acknowledged that on this occasion it was less difficult to kill than to discomfit the soldiers of Chosroes. The conquerors likewise recovered three hundred Roman standards, as well as a great number of captives of Edessa and Alexandria. Soon after this battle Chosroes was compelled to fly; he was afterward deposed, thrown into a dungeon, where he was insulted, famished, and tortured, and was at length murdered by one of his own sons.

Having given this account of ancient Nineveh, we now turn our attention to the ruins of it which still remain; for, though some writers insist that even the dust of this vast city has disappeared, it is certain that a portion of its walls still exist near the city of Mosul.

This city was visited by Captain Kinneir in the years 1813-14. "About a mile before we entered Mosul," says he, "we passed two artificial tumuli and extensive ramparts, supposed to be the ruins of the ancient Nineveh. The first tumulus is about three quarters of a mile in circumference. It has the same appearance, and is of about the same height

as those we saw at Susa. The circumference of the other is not so considerable; but its elevation is greater, and on the top stands the tomb of Jonah the prophet, round which has been erected a village called Nunia."

The same traveller proceeds to state, that the Jews go on pilgrimage to this tomb, which is a small, insignificant building, crowned with a cupola. These ramparts are supposed by some to have been thrown up by Nadir Shah when he besieged Mosul. Captain Kinneir, however, was convinced that this opinion is founded in error, since they in no way resemble the fieldworks which an army such as that of this conqueror was likely to erect. "I cannot doubt, therefore," says he, "that they are the vestiges of some ancient city, probably Nineveh, or that Larissa described by Xenophon." In regard to Mosul, he describes it as a sombre-looking town, fast falling into decay.

These ruins were subsequently visited by Mr. Rich, the East India Company's resident at Bagdat. They lie on the eastern bank of the Tigris.\* To the north are the Gara Mountains, on which snow is said to lie, in clefts and sheltered situations, from one year to another. The Tigris is here about four hundred feet broad, with a depth, for the most part, of about two fathoms; and near the bridge was fought the celebrated battle between Chosroes and Heraclius, to which we have already alluded. On the eastern side of this bridge many remains of antiquity have been found, consisting chiefly of bricks, some whole and some in fragments, and pieces of gypsum, portions of which are covered with inscriptions, in cruciform character.† There are also ancient passages, with apertures opening one into the other, dark, narrow,

\* Diodorus says that Nineveh stood on the Euphrates; but this is contrary to all evidence.

† One of these is in the British Museum.

and vaulted, and appearing as if designed for the reception of dead bodies.

Mr. Rich afterward rode through the area of Nineveh to the first wall of the enclosure. He found it a line of earth and gravel, from which large hewn stones are frequently dug, as out of all the walls of the area. Beyond it was a ditch still very regular; outside of which was another wall, and farther on still another larger than any. "The area of Nineveh," says Mr. Rich, "is, on a rough guess, about one and a half to two miles broad, and four miles long. On the river on the west side there are only remains of one wall; and I observed the same at the north and south extremities; but on the east side there are the remains of three walls. The west one appears to have run a little in front of Nebbi Yunus. Between it and the river the ground is subject to frequent inundations and changes; but it has not interfered with the area."

Mr. Rich did not observe at the angles of the walls any traces of towers, bastions, or other works of that kind. These walls are not more than from ten to fifteen feet high. Large masses of hewn stone are frequently dug out, and bricks are ploughed up continually. There was also a piece of gray stone, shaped like the capital of a column, such as at this day surmounts the wooden pillars or posts of Turkish, or, rather, Persian verandahs; but there was no carving on it. Pottery, too, is often found, and other Babylonian fragments, sometimes with bits of brick adhering to them. These occur near a mound called the Mount of Koyunjuk, the height of which is about forty-three feet, and its circumference 7691 feet. Its sides are very steep, and its top nearly flat.

Some years ago, a very large bas-relief was dug up among the ruins, representing men and animals, and covering a gray stone about ten or eleven feet in height. All the inhabitants of Mosul went to see this remarkable specimen of antiquity; but not one had



the taste to endeavour to preserve it; and in a few days it was broken to pieces.

As Mr. Rich was one day riding along outside of the walls, his attention was directed to an object of great antiquity. "Some people," says he, "had been digging for stones, and had dug a hole in the ground from which they had turned up many large hewn stones with bitumen adhering to them. I examined the excavation, which was about ten feet deep, and found it consisted of huge stones laid in layers of bitumen and lime-mortar. I brought away some specimens of them sticking together. I also saw some layers of red clay, which were very thick, and had become as indurated as burned brick; but there was not the least appearance of reeds or straw having been used. This mass appeared to have been a foundation of some superstructure. We found among the rubbish pieces of coarse unglazed pottery. It would not have been possible to tell, from the appearance of the surface of the ground, that there had been building beneath: a watercourse full of pebbles had even passed over it. It is therefore very difficult to say to what extent vestiges of buildings may exist outside the enclosures, the area of which may have been the royal quarter, but certainly was never sufficient for the city of Nineveh."

"Except the ruins of some large and lofty turrets," says Mr. Morier, "like that of Babel or Belus, the cities of Babylon and Nineveh are so completely crumbled into dust as to be wholly undistinguishable but by a few inequalities of the surface on which they once stood. The humble tent of the Arab now occupies the spot formerly adorned with the palaces of kings, and his flocks procure a scanty pittance of food amid fallen fragments of ancient magnificence. The banks of the Euphrates and Tigris, once so prolific, are now, for the most part, covered with impenetrable brushwood; and the interior of the province, which was traversed and fertilized

with innumerable canals, is destitute of either inhabitants or vegetation."

Among the ruins is a wall, by the side of which the peasants of the neighbourhood assemble every year and sacrifice a sheep, with music and other festivities ; a superstition doubtless far anterior to the religion they now profess. "One thing," says Mr. Rich, "is sufficiently obvious to the most careless observer, and that is the equality of age of all the vestiges discovered here. Whether they belonged to Nineveh or some other city is another question ; but that they are all of the same age and character does not admit of a doubt."

Mr. Rich took measurements of the mounds that still exist, and did not neglect to cut his wife's name on the wall of what is called Thisbe's Well. "Some traveller in after times," says he, with an agreeable enthusiasm, "when her remembrance has long been swept away by the torrent of time, may wonder, on reading the name of Mary Rich,\* who the adventurous female was who had visited the ruins of Nineveh. He will not be aware that, had her name been inscribed at every spot she had visited in the course of her weary pilgrimage, it would be found in places compared with which Mosul is the centre of civilization."

From the circumstance that from all the mounds large stones, sometimes with bitumen adhering to them, are frequently dug out, Mr. Rich is inclined to believe that but few bricks were used in the building of this vast city. There is, however, much uncertainty as to this, as well as in regard to the kind of architecture that was employed in its construction ; for, though its walls may be traced in a multitude of directions, nothing now remains except a few mounds, some bricks, and large stones hewn into a shape which evidently proves that they once formed the houses or the temples of a city.

\* Daughter of Sir James Mackintosh.

## OLYMPIA.

THIS city, known likewise by the name of Pisa, was situated on the right bank of the Alpheus, at the foot of an eminence called the Mount of Saturn. It is peculiarly worthy of attention, as it was near its walls that the celebrated games, from the institution of which all occurrences were dated in Greece,\* were held.

For what follows in regard to the games, we are principally indebted to Rollin.

There were four kinds of games solemnized in Greece. The *Olympic*, so called from *Olympia*, near which they were celebrated at the expiration of every four years, in honour of Jupiter Olympus; the *Pythic*, sacred to Apollo Pythius, also celebrated every four years; the *Nemean*, which took their name from Nemea, a city and forest of Peloponnesus, instituted by Hercules, and solemnized every two years; and, lastly, the *Isthmian*, celebrated on the Isthmus of Corinth, from four years to four years, in honour of Neptune. That persons might be present at these public sports with greater security, there was a general suspension of arms throughout Greece during the time of their celebration.

The Greeks thought nothing comparable to a victory in these games. They looked upon it as the perfection of glory, and did not believe it possible for mortals to desire anything beyond it. Cicero assures us that with them it was no less honourable than the

\* The computation of time by Olympiads, which began about four hundred years after the destruction of Troy, was used until the reign of Theodosius the Great, when a new mode of reckoning, by indictions, or from the victory of Augustus at Actium, was introduced; the Olympic games, in the general assembly, were abolished; and the image made by Phidias was removed to Constantinople.—CHANDLER.

consular dignity, in its original splendour, with the ancient Romans.

We shall in this account confine ourselves to the Olympic games, which continued for the space of five days.

The combats which had the greatest share in the celebration of the public games, were boxing, wrestling, the pancratium, the discus or quoit, the pentathlon, and racing. To these may be added the exercises of leaping, throwing the dart, and that of the trochus or wheel: but as these were neither important, nor of any great reputation, we shall content ourselves with merely mentioning them.

OF THE ATHLETÆ, OR COMBATANTS.—The term *athletæ* was applied to those who exercised themselves with a design to contend for the prizes in the public games. The art by which they formed themselves for these encounters was called gymnastic, from their practising naked.

Those who were intended for this profession frequented, from their most tender age, the *gymnasia* or *palæstræ*, schools maintained for their training at the public expense. In these places, such young people were under the direction of different masters, who employed the most effectual methods to inure their bodies for the fatigues of the public games, and to form them for the combats. The regimen they were subjected to was very severe. At first they had no other nourishment but dried figs, nuts, soft cheese, and a coarse, heavy sort of bread. They were absolutely forbid the use of wine, and enjoined the strictest continence.

Who in the Olympic race the prize would gain,  
Has borne from early youth fatigue and pain;  
Excess of heat and cold has often tried,  
Love's softness banish'd, and the glass denied.

The *athletæ*, before their exercises, were rubbed with oils and ointments, to make their bodies more supple and vigorous. At first they made use of a

belt, with an apron or scarf fastened to it, for their more decent appearance in the combats; but one of them happening to lose the victory by this covering's falling off, that accident was made the occasion of sacrificing modesty to convenience, by retrenching the apron for the future. The *athletæ* were only naked in some exercises, as wrestling, boxing, the *pancratium*, and the footrace.

It was necessary that their morals should be unexceptionable and their condition free. No stranger was permitted to combat in the Olympic games; and when Alexander, the son of Amyntas king of Macedon, presented himself to dispute the prize, his competitors, without any regard to royal dignity, opposed his reception as a Macedonian, and, consequently, a barbarian and a stranger; nor could the judge be prevailed upon to admit him till he had proved, in due form, that his family was originally descended from the Argives.

They were made to take an oath that they would religiously observe the several laws prescribed in each kind of combat, and do nothing contrary to the established order and regulations of the games. Fraud, artifice, and excessive violence were absolutely prohibited; and the maxim so generally received elsewhere, that it is indifferent whether an enemy is conquered by deceit or valour, was banished from these contests.

But it is time to bring our champions to action, and notice the different kinds of combats in which they were engaged.

WRESTLING is one of the most ancient exercises of which we have any knowledge, having been practised in the time of the patriarchs, as the wrestling of the angel with Jacob proves.\*

Among the Greeks as well as other nations, this exercise was practised at first with little art and in

\* Gen., xxxii., 24.

a natural manner, the weight of the body and the strength of the muscles having a greater share in it than address or skill.

The wrestlers, before they began their contests, were rubbed all over in a rough manner, and afterward anointed with oil, which added to the strength and flexibility of their limbs. But as this unction, by making the skin too slippery, rendered it difficult for them to lay hold of each other, they remedied the inconvenience, sometimes by rolling themselves in the dust of the palæstræ, and at others by throwing a fine sand upon each other, kept for that purpose in the porticoes of the gymnasia. Thus prepared, they entered upon the contest, being matched two against two, and sometimes several couples engaging at the same time.

OF BOXING, OR THE CESTUS.—The combatants in this game covered their fists with a kind of offensive arms called *cestus*, and their heads with a leather cap, to defend their temples and ears, which were most exposed to blows, and to deaden their violence. The *cestus* was a sort of gauntlet or glove, made of straps of leather, and plated with brass, lead, or iron inside. Their use was to strengthen the hands of the combatants, and to add violence to their blows.

Boxing was one of the rudest and most dangerous of the gymnastic exercises; for the combatants not only ran the hazard of being crippled, but of losing their lives. They sometimes fell down dead, or in a dying state, upon the sand, though that seldom happened except where the vanquished person persisted too long in not acknowledging his defeat. It was common, however, for them to quit the fight with a countenance so disfigured that it was not easy to recognise them afterward.

OF THE PANCRACTIUM.—The Pancratium was a game so called from two Greek words,\* which imply that

\* Πᾶν κράτος.



the whole force of the body was to be employed in it. It united boxing and wrestling, borrowing from the one its manner of struggling and throwing, and from the other the art of dealing blows and of avoiding them.

OF THE DISCUS, OR QUOIT.—The discus was a kind of quoit of a round form, made sometimes of wood, but more frequently of stone, lead, iron, or brass. Those who practised this exercise were called Discoboli; that is, flingers of the discus. They put themselves into the best posture to add force to their cast, and he that threw the discus farthest was the victor.

The most famous painters and sculptors of antiquity, in representing the attitude of the Discoboli, have left many masterpieces in their respective arts. Quintilian exceedingly extols a statue of this kind, which had been finished with infinite care by the celebrated Myron.

OF THE PENTATHLUM.—The Greeks gave this name to an exercise combining five others: wrestling, running, leaping, throwing the dart, and the discus. It is believed that combats of this kind were decided in one day, and sometimes the same morning; and that the prize, which was single, could not be given but to the victor in all these exercises.

OF RACES.—Of all the exercises practised by the *athletæ*, running was in the highest estimation, and held the foremost rank.

The place where the races took place was called the *Stadium*, under which name was included not only the space where the *athletæ* ran, but also that which contained the spectators of the games.

In the middle of the *Stadium*, the prizes allotted to the victors were exhibited; and St. Chrysostom draws a fine comparison from this custom. "As the judges," says he, "in the races and other games, expose in the midst of the *Stadium*, to the view of the champions, the crowns which they are to receive; in

like manner, the Lord, by the voice of his prophets, has placed the prizes in the midst of the course, which he designs for those who have the courage to contend for them."

There were three kinds of races, the chariot, the horse, and the foot race.

1. *Of the Foot-races*.—The runners ranged themselves in a line, after having drawn lots for their places. While they were waiting the signal to start, they practised, by way of prelude, various movements to awaken their activity, and to keep their limbs pliable and in an elastic and vigorous state. They breathed quickly, and made little excursions as a kind of trial of their agility and speed. Upon the signal being given, they flew towards the goal with a rapidity scarcely to be followed by the eye, superior swiftness alone deciding the victory; for the Agonic laws prohibited, under the penalty of infamy, attaining it by any foul method.

2. *Of the Horse-races*.—These races were not very highly esteemed by the ancients, and they had their favourers among the most considerable persons, even kings themselves, and were attended with uncommon glory to the victors.

3. *Of the Chariot-races*.—These were the most renowned of all the contests that formed the games of the ancients, and those from which the highest honour redounded to the victors. They were evidently derived from the custom of princes and heroes appearing in battle upon chariots. Homer has numberless examples of this kind. All those who presented themselves in the Olympic games to dispute the prize in the chariot-races were persons considerable either for their riches, birth, employments, or great actions. Kings themselves eagerly entered the lists, from a belief that the title of victor in these games was scarcely inferior to that of conqueror, and that the Olympic palm added new dignity to the splendours of a throne.

The chariots were generally drawn either by two or four horses, and sometimes mules supplied their place. Upon the signal being given, they started together. Their places were regulated by lot, which was not a matter of indifference in regard to the victory; for, having to turn round a boundary, the outside chariots had a greater compass to make. They ran twelve times round the Stadium; and he who came in first the last round was proclaimed victor. The chief art consisted in taking the best ground in turning the boundary; for if the charioteer drove too near it, he was in danger of dashing his chariot to pieces; and if he kept too wide of it, his nearest antagonist might get ahead of him.

To avoid these errors, Nestor gave the following directions to his son Antilochus, who was about to dispute the prize in the chariot-races: "My son," said he, "drive your horses as near as possible to the turning; for which reason, always inclining your body over your chariot, get to the left of your competitors; and, encouraging the horse on the right, give him the rein, while the near-horse, hard held, turns the boundary so close that the nave of the wheel seems to graze it; but have a care of running against the stone, lest you wound your horses and dash the chariot in pieces."

It was not required that those who disputed the victory should enter the lists in person and drive their own chariots. Their being spectators of the games, or sending their horses thither, was deemed sufficient.

No one ever carried the ambition of making a great figure in the public games so far as Alcibiades, or kept so great a number of horses and chariots for the races. It is not easy to comprehend how the wealth of a private person should suffice to so enormous an expense; but Antisthenes, the scholar of Socrates, who relates what he saw, informs us that many cities of the allies, in a spirit of emulation with each

other, supplied him with equipages, horses, tents, sacrifices, the choicest viands, and most delicate wines ; in a word, with all that was necessary to the support of the most costly magnificence.

We must not omit to notice that women were permitted to dispute the prize in the Olympic games as well as men. Cynisca, sister of Agesilaus, king of Sparta, first opened this new path of glory to her sex, and was proclaimed victrix in the race of chariots with four horses. This victory, which till then had no example, did not fail of being celebrated with all possible splendour. A magnificent monument was erect at Sparta in honour of Cynisca ; and the Lacedæmonians, though but little sensible to the charms of verse, appointed a poet to immortalize the memory of this new triumph by a metrical inscription. The ladies after this not unfrequently carried off the palm.

OF THE HONOURS AND REWARDS GRANTED TO THE VICTORS.—These were of several kinds. The spectators' acclamations were only a prelude to the rewards designed for the victors, which were wreaths either of wild olive, pine, parsley, or laurel, according to the place where the games were celebrated. With these crowns there were always given branches of palm, which the victors carried in their right hands. As a person might be victor more than once in the same games and even on the same day, he might obtain several of these crowns and palms.

The victor being crowned, a herald, preceded by a trumpeter, conducted him through the Stadium, and proclaimed aloud his name and country.

When he returned home, the people came out in a body to meet him, and conducted him into the city, adorned with all the marks of his triumph, and riding upon a chariot drawn by four horses. He made his entry, not by the gates, but through a breach purposely made in the walls. Lighted torches were carried

before him, and a numerous train followed, to do honour to the occasion.\*

One of the most distinguished privileges granted to the victors was the right of claiming precedence at the public games. At Sparta it was customary for the king to take them with him in military expeditions, to fight near his person, and be his body-guard; which, with reason, was judged to be highly honourable. Another privilege was that of being maintained for the rest of their lives at the public expense. They were also exempted from all civil offices and employments.

The praises of the victorious *athletæ* formed, among the Greeks, one of the principal subjects of their lyric poetry. All the odes of the four books of Pindar turn upon it, each taking its title from the games in which the combatants, whose victories those poems celebrate, signalized themselves.

Sculpture united with poetry to perpetuate the fame of the champions. Statues were erected to them in the places where they had been crowned, sometimes also in that of their birth, and commonly at the expense of their country. Among the statues which adorned Olympia were several of children not more than ten or twelve years old, who at that age had obtained the prize in the games. Nor was it only to the successful champions that these monuments were erected, but even to the horses to whose swiftness they were indebted for the Agonistic crown; and Pausanias mentions one erected in hon-

\* "A victory at Olympia, besides being the highest honour which a Greek could obtain, conferred so much glory on the state to which he belonged, that successful candidates were frequently solicited to allow themselves to be proclaimed citizens of states to which they did not belong." See article Olympia, Anthon's Classical Dictionary, recently published by Harper & Brothers: a work of vast labour and erudition, and so comprehensive and complete, that it may be said to embrace everything that is most interesting in relation to ancient geography, biography, mythology, arts, science, &c.—*Am. Ed.*

our of a mare named Aura, whose history is worth repeating. Phidolas, her rider, having fallen off in the beginning of the race, she continued to run in the same manner as if he had been upon her back. She outstripped all the rest ; and, at the sound of the trumpets, which were usually blown towards the end of the race to animate the competitors, she redoubled her efforts, turned the goal, and, as if she had been sensible of her triumph, presented herself before the judges of the games.

Nor did the entertainments conclude here. After the games there was exhibited a competition of another kind : one not depending upon bodily strength, activity, and address, but a combat of the mind ; wherein the orators, historians, and poets made trial of their powers, and submitted their productions to the judgment of the public.

It was a great honour to have succeeded in obtaining a favourable verdict from so numerous and select an assembly as that at the Olympic games ; where were present all the finest geniuses of Greece, and all the best judges of literary excellence.

Herodotus read his history at the Olympic games to assembled Greece, and was heard with such applause that the names of the nine Muses were given to the nine books which compose his work, while the people cried out wherever he passed, " That is he who has written our history, and celebrated our glorious successes against the Barbarians."

Anciently Olympia was surrounded by walls. It had two temples, one dedicated to Jupiter, and another to Juno ; a senate-house, a theatre, and many other beautiful edifices, and an innumerable multitude of statues.

The temple of Jupiter was built with the spoils taken from certain revolted states : it was of the Doric order, and was sixty-eight feet high, two hundred and thirty long, and ninety-five broad. This edifice was built by a distinguished architect named



Libon, and adorned by two sculptors equally eminent, who enriched the pediments of the principal front with elaborate and beautiful ornaments. The statue of the god, the work of Phidias, was of gold and ivory, and fifty cubits high. On one pediment Œnomaus and Peleus were disputing the prize of the race in the presence of Jupiter; on the other was the battle of the Centaurs and Lapithæ; on the summit of each was a Victory of gilt brass, and at each angle a large vase of the same metal.

This statue was the finest the world ever saw. "Indeed," says Mr. Dodwell, and he is borne out by the authority of all ancient writers who have written concerning it, "it appears to have united all the beauty of form, and all the splendour of effect, that are produced by the highest excellence of the statuary and the painter."

The altar in this temple was formed by the ashes from the thighs of the victims, which were carried up and consumed on the top with wood of the white poplar-tree. The ashes also in the Prytanæum, in which a perpetual fire was kept up, were removed annually on a fixed day, and spread on it, after being first mingled with water from the Alpheus. The people of Elis sacrificed daily, and other persons as often as they chose.

Olympia preserved its sacred property much longer than Delphi. Some images were removed by Tiberius Nero; and his successor, Caius Caligula, who honoured Jupiter with the appellation of brother, commanded that his statue should be transported to Rome; but the architects declared it impossible without destroying the work.

The statue of the god, in the time of Pausanias, still retained its original splendour. The offerings of crowns and chariots, horses and oxen, images of gold, ivory, amber, and brass, and the curiosities consecrated in the temples, treasures, and other edifices, could not be viewed without astonishment.

The number of statues within the grove formed of itself an amazing spectacle. Many of these were by Myron, Lysippus, and the first artists of Greece. Here kings and emperors were assembled; while Jupiter towered in brass high above the rest. Let the reader peruse the details given by Pausanias, and imagine, if he can, the entertainment which Olympia must then have afforded to the antiquary, the connoisseur, and the historian.

Of all this splendour, the remains of the temple of Juno alone can be ascertained with any degree of certainty. The soil, which has been considerably elevated, covers the greater part of the ruin, the walls of the cella rising only two feet from the ground. "We employed," says Mr. Dodwell, "some Turks to excavate; and we discovered some frusta of the Doric order, of which the flutings were thirteen inches wide, and the diameter of the whole column seven feet three inches. We found, also, part of a small column of Parian marble, which the intervals of the flutings show to have been of the Ionic or the Corinthian order. The work of ruin, however, is constantly going on; and lately the people of Lalla (a town in the neighbourhood) have even rooted up some of the foundations of this once celebrated sanctuary, in order to use the materials in the construction of their houses."

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### PÆSTUM.

The president Dupaty, on first beholding Pæstum, expresses himself in the following manner: "No; I am not at Pæstum, in a city of the Sybarites! Never did the Sybarites choose for their habitation so horrible a desert; never did they build a city in the midst of weeds, on a parched soil, on a spot where the little water to be met with is stagnant and

dirty. Lead me to one of those groves of roses, which still bloom in the poetry of Virgil.\* Show me some baths of alabaster, some palaces of marble; show me on all sides voluptuousness, and you will indeed make me believe I am at Pæstum. It is true, nevertheless, that it was the Sybarites who built these three temples, in one of which I write this letter, seated on the ruins of a pediment which has withstood the ravages of two thousand years. How strange! Sybarites and works that have endured two thousand years! How could Sybarites design and erect so prodigious a number of columns of such vile materials, of such uncouth workmanship, of so heavy a mass, and such a sameness of form? It is not the character of Grecian columns to crush the earth; they lightly mounted into the air; these, on the contrary, weigh ponderously on the earth; they fall. The Grecian columns had an elegant and slender shape, around which the eye continually glided; these have a wide and clumsy form, around which it is impossible for the eye to turn: our pencils and our graving tools, which flatter every monument, have endeavoured in vain to beautify them. I am of the opinion of those who think that these temples were the earliest essays of the Grecian architecture, and not its masterpieces. The Greeks, when they erected these pillars, were searching for the column. It must be admitted, however, that, notwithstanding their rusticity, these temples do possess beauties; they present at least simplicity, unity, and a whole, which constitute the first of beauties; the imagination may supply almost all the others, but it never can supply these. It is impossible to visit these places without emotion. I proceed across desert fields, along a frightful road, far from all human traces, at the foot of rugged mountains, on shores where there is nothing but the sea; and suddenly I behold

\* "*Biferique rosaria Pæsti.*"

a temple, then a second, then a third ; I make my way through grass and weeds ; I mount on the socle of a column or on the ruins of a pediment ; a cloud of ravens take their flight ; cows low in the bottom of a sanctuary ; the adder, basking between the column and the weeds, hisses and makes his escape ; a young shepherd, however, carelessly leaning on an ancient cornice, stands serenading with his reedy pipe the vast silence of this desert." Such was the language of Dupaty when he entered these celebrated ruins, nor was his enthusiasm in any way misplaced.

Pæstum was a town of Lucania, called by the Greeks Posidonia and Neptunia, from its being situated on a bay. This bay was then called Sinus Pæstanus, now the Gulf of Salerno.

Obscurity hangs over not only the origin, but the general history of this city. The mere outlines have been sketched, perhaps, with accuracy, but the details are doubtless obliterated for ever.

In scenery Pæstum yields not only to Baiæ, but to many other places in the vicinity of Vesuvius ; but in noble and well-preserved monuments of antiquity it surpasses any site in Italy, the immortal capital alone excepted.

The origin of the city may be safely referred to remote antiquity ; but those are probably right who fix the period at which the existing temples were erected a little posterior to the building of the Parthenon at Athens. But even this calculation leaves them the venerable age of twenty-two centuries ; and so firm and strong are they still, that, but for some extraordinary convulsion of nature, two thousand two hundred years may again pass over their mighty columns and architraves, and they remain, as they now are, objects for the world's admiration.

But whatever age we may ascribe to the temples, certain it is that the city cannot be less than two thousand five hundred years old.

It was founded by a colony of Dorians, who called it Posetan, a Phœnician name for the God of the Sea, to whom it was dedicated. Those settlers were driven out by the Sybarites, who altered the name to Posidonia. The Sybarites were expelled by the Lucanians; and these, in turn, by the Romans, who took possession of it in 480 B.C. From this time the poets alone are found to speak of it. It was, nevertheless, the first city in Southern Italy that embraced the Christian doctrine. In 840, the Saracens, having subdued Sicily, surprised and obtained possession of it.

The question now arises, to whom was Pæstum indebted for its temples? To this it has been answered, that, as the Greek ruins seem to exhibit the oldest specimens of Greek architecture now in existence, the probability is that they were erected by the Dorians.

“In beholding them,” says Mr. Eustace, “and contemplating their solidity, bordering upon heaviness, we are tempted to consider them as an intermediate link between the Egyptian and Grecian monuments, and the first attempt to pass from the immense masses of the former to the graceful proportions of the latter.”

“On entering the walls,” says Mr. Forsyth, “I felt the religion of the place. I stood as on sacred ground. I stood amazed at the long obscurity of its mighty ruins. They can be descried with a glass from Salerno; the high road of Calabria commands a distant view of them; the city of Capaccio looks down upon them, and a few wretches have always lived on the spot; yet they remain unnoticed by the best Neapolitan antiquaries.”

The FIRST temple that presents itself to the traveller coming from Naples is the smallest. It has six pillars at each end, and thirteen on either side. The cella occupied more than one third of the length, and had a portico of two rows of columns, the shafts

and capitals of which, now thrown down and overgrown with grass and weeds, encumber the pavement, and almost fill the area of the temple.

The columns are thick in proportion to their elevation, and much closer to each other than they generally are in Greek temples; "and this," says Mr. Forsyth, "crowds them advantageously on the eye, enlarges our idea of the space, and gives a grand and heroic air to a monument of very moderate dimensions."

Between the first and second temples were two other large edifices, built of the same sort of stone, and nearly of the same size. Their substructions still remain, encumbered with fragments of the columns and entablatures, and so overgrown with brambles, nettles, and weeds as scarcely to admit of a close inspection.

The SECOND, or the temple of NEPTUNE, is not the largest, but by far the most massy and imposing of the three: it has six columns in front, and fourteen on the sides. The angular column to the west, with its capital, has been struck and partially shivered by lightning; and it once threatened to fall and ruin the symmetry of one of the most perfect monuments now in existence, but it is now secured by iron cramps. An inner peristyle, formed of much smaller columns, rises in the cella, in two stories, with an architrave having neither frieze nor cornice between the pillars, which thus seem almost standing the one on the capital of the other: a defect in architecture which is, however, justified by Vitruvius, and by the example of the Parthenon. This peristyle, some of the pillars of which have fallen, rises a few feet above the exterior cornice and the massive columns of the temple. Whether you gaze on this wonderful edifice from without or from within, as you stand on the floor of the cella, encumbered with heaps of fallen stones and rubbish, the effect is awfully grand. The utter solitude, and the silence, broken only by



the flight of crows and the screams of birds of prey, startled from the cornices and architraves by your approach, add much to the solemnity of the impression.

The THIRD edifice is the largest. It has nine pillars at the end, and eighteen on the sides. A row of columns, extending from one end to the other, divides the interior into two equal parts. Some suppose this building to have been a Curia, others a Basilica, and others an Exchange instead of a temple.

These remains stand on the edge of a vast desolate plain, extending from the neighbourhood of Salerno nearly to the confines of Calabria. The approach to them is exceedingly impressive. For miles scarcely a human habitation is seen, or any living creature save herds of buffaloes; and when you are within the lines of the ancient walls of the once magnificent Pæstum, only a miserable little taverna or house of entertainment, a barn, and a mean modern edifice belonging to the nominal bishop of the place, and scarcely ever inhabited, meet your eye. But there the three majestic edifices rise before you in the most imposing and sublime manner: ruins they can hardly be called, they are still so firm and entire.

“Accustomed as we were to the ancient and modern magnificence of Rome,” says Stuart, “and, by what we had heard and read, impressed with an advantageous opinion of what we were to see, we found the image our fancy had preconceived greatly inferior to the real object.” “If,” says Dr. Clarke, “there be upon earth any buildings which may be fairly brought into a comparison with the Parthenon, they are the temples of Pæstum in Lucania. But even these can only be so with reference to their superior antiquity, to their severe simplicity, and to the perfection of design visible in their structure. In graceful proportion, in magnificence, in costliness of materials, in splendid decoration, and in every-

thing that may denote the highest degree of improvement to which the Doric style of architecture ever attained, they are vastly inferior." Lusieri, however, entertained a different opinion. He had resided at Pæstum, and had dedicated to its buildings a degree of study which, added to his knowledge of the arts, well qualified him to decide as to the relative merits of the Athenian and Posidonian specimens of Grecian architecture. His opinion is thus compressed: "In these buildings the Doric order attained a pre-eminence beyond which it never passed; not a stone has been there placed without some evident and important design; every part of the structure bespeaks its own essential utility."

"Can there be any doubt," says Mr. Williams, "that in the temple of Neptune at Pæstum, the very forms have something within themselves calculated to fill the mind with the impression which belongs to the sublime; while, in the temple of Theseus at Athens, the simple preservation of its form bespeaks that species of admiration, that peculiar feeling, which beauty is calculated to draw forth? It required not age to constitute the one sublime or the other beautiful. In truth, their respective characters must have been much more deeply impressed upon them in their most perfect state than in the mutilated form in which they now stand, surrounded by the adventitious attributes with which antiquity invests every monument of human art."

The walls of the city are almost entire, and enclose an area of three miles in circumference. They are built of huge polyhedric stones, with towers at intervals; the archway of only one gate, however, stands entire. Considering the materials and the extent of this rampart, which encloses a space of nearly four miles round, with the numerous towers that rose at intervals, and its elevation of more than forty feet, it must have been a work not only of great strength, but of great magnificence.

The stone of which all the structures at Pæstum were built is a red taverino, formed from the sediment of sulphurous waters, a considerable stream of which now washes its walls. It is exceedingly hard, but porous and brittle, and of a brownish-gray colour.

This stone was probably formed at Pæstum itself, by the waters of the Salso acting on vegetable earth, roots, and plants. Mr. Macfarlane, who passed a considerable time here, says: "The brackish water of the Salso, that runs by the wall of the town, and in different branches across the plain, has so strong a petrifying virtue that you can almost follow the operation with the eye. The waters of the neighbouring Sele (a considerable river, the ancient Silarus) have in all ages been remarkable for the same quality. In many places where the soil had been removed, we perceived strata of stone similar to the stones which compose the temples; and I could almost venture to say that the substratum of all the plain, from the Sele to Acropoli, is of the like substance. Curious petrifications of leaves, pieces of wood, insects, and other vegetable and animal matters, are observed in the materials of columns, walls, &c."

"Taking these wonderful objects into view," says Mr. Forsyth, "their immemorial antiquity, their astonishing grandeur, their bold columnar elevation, at once massive and open, their severe simplicity of design—that simplicity in which art gradually begins, and to which, after a thousand revolutions of ornament, it again returns—taking all into one view, I do not hesitate to call these the most impressive monuments I ever beheld on earth."

Within those walls, that once encircled a populous and splendid city, now rise a single cottage, two farmhouses, a villa, and a church. The remaining space is covered with thick, matted grass, overgrown with brambles, spreading themselves over the ruins,

or buried beneath yellow undulating corn; a few rose-bushes flourish neglected here and there, and still blossom twice in the year, in May and December. They are remarkable for their fragrance. Amid such objects and scenes rise the three temples, like the mausoleums of the ruined city, dark, silent, and sublime.

“Majestic fanes of deities unknown!  
 Ages have roll'd since here ye stood—alone;  
 Since your walls echoed to the sacred choir,  
 Or blazed your altars' sacrificial fire.  
 And now, the wandering classic pilgrim sees  
 The wild bird nestling in the sculptured frieze;  
 Each fluted shaft by desert weeds embraced,  
 Triglyphs obscured, entablatures defaced;  
 Sees ill-timed verdure clothe each awful pile,  
 While Nature lends her melancholy smile;  
 And misplaced garniture of flowers that shed  
 Their sweets, as if in mockery of the dead.”—ROGERS.

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### PALMYRA (TADMOR).

“As patience is the greatest of friends to the unfortunate, so is time the greatest of friends to the lovers of landscape. It resolves the noblest works of art into the most affecting ornaments of created things. The fall of empires, with which the death of great characters is so immediately associated, possesses a prescriptive title, as it were, to all our sympathy; forming at once a magnificent yet melancholy spectacle, and awakening in the mind all the grandeur of solitude. Who would not be delighted to make a pilgrimage to the East, to see the columns of Persepolis, and the still more magnificent ruins of Palmyra? Where awe springs, as it were, personified from the fragments, and proclaims instructive lessons from the vicissitudes of fortune. Palmyra, once a paradise in the centre of inhospitable deserts, the pride of Solomon, the capital of Zenobia, and the wonder and admiration of all the East, now lies ‘majestic though in ruins!’ Its glory withered, time has cast over it a sacred grandeur, softened into grace. History, by its silence, mourns its melancholy destiny; while immense masses and stupendous columns denote the spot where once the splendid city of the desert reared her proud and matchless towers. Ruins are the only legacy the destroyer has left to posterity.”—HARMONIES OF NATURE.

THIS city was the capital of Palmyrene, a country on the eastern borders of Syria. Its origin is uncertain; but a portion of its history is exceedingly interesting, and its vast assemblage of ruins are beheld with astonishment and melancholy delight by the curious and the learned.

It was situated in the midst of a large plain, surrounded on three sides by a long chain of mountains. It stands in a desert, in the pachalic of Damascus, about forty-eight leagues from the city of that name, and about the same distance from Aleppo, eighty-five miles west from the Euphrates, and about one hundred and seventeen from the shores of the Mediterranean.

History is for the most part silent in regard to the early condition of this city. It is said to have been built by Solomon after he had conquered the King of Hamathzoba, within whose dominions the country lay in which the city was afterward erected. He called it \*Tadmor, which some have construed as meaning the place of Palms;\* and it is mentioned in Scripture as "Tadmor in the Wilderness."†

We are assured by Josephus that this was the city which the Greeks and Romans afterward called Palmyra. His words are: "Now Solomon went in the desert above Syria, and possessed himself of it; and built there a very great city, which was distant two days' journey from the upper Syria, and

\* Persons who visited Palmyra in 1678 found in the neighbourhood "a garden full of palm-trees;" but when Mr. Wood was there, not a single one remained. "The name of Palmyra," says Mr. Addison, "is supposed by some to have been derived from the word Palma, indicative of the number of palm-trees that grew here; but that name was given by the Greeks; and, although Palma signifies palm-tree in the Latin, yet in the Greek tongue it has a very different signification. Neither does Tadmor signify palm-tree in the Syrian language, nor in the Arabic; nor does Thadamoura, as the place is called by Josephus, signify palm-tree in the Hebrew. Neither do palms thrive in Syria, as the climate is too severe for them in the winter."

† 1 Kings, ix., 18. 2 Chron., viii., 4.

one day's journey from the Euphrates, and six long days' journey from Babylon the great. Now the reason why this city lay so remote from those parts of Syria that are inhabited, is this, that below there is no water to be had; and it is in that place only that there are springs and pits of water. When, therefore, he had built that city, and encompassed it with very strong walls, he gave it the name of Tadmor; and that is the name it is still called by at this day among the Syrians;\* but the Greeks name it Palmyra."

That the city was founded by Solomon is most probable, but that the present ruins have any relation to buildings of his erection is very improbable: indeed, we must assume it as certain that they have not, as they are entirely Grecian in their style. With the exception of four Ionic half columns in the temple of the Sun, and two in one of the mausoleums, the whole architecture of Palmyra is Corinthian. Neither history nor even tradition, moreover, speaks of any other founder than Solomon.

Some, as Mr. Wood, have been disposed to give it a still earlier existence; and the Arabic translator of Chronicles makes it older than Solomon. John of Antioch, surnamed Melala, says that he built it on the spot where David slew Goliath, in memory of that action; and Abul-Farai even mentions in what year, with the particulars. But these and other accounts of the early state of Palmyra which might be collected from the Arabic authors, bear such evident marks of fable and wild conjecture that we shall pass them over.

Still we may assume that the city was founded by the celebrated king to whom the honour is given;

\* It is a well-known and very true observation that is made by Ammianus Marcellinus (lib. xiv.), that the Greek and Roman names of places never took among the natives of Syria, which is the reason why most places in that country retain their first and original names at this day.—WHISTON.



but who built the temples, of which parts still remain, is totally unknown.

The motives which may be supposed to have tempted Solomon to establish a city in a plain now altogether a desert, are thus given by Mr. Addison in his "Travels to Damascus:" "The astonishment that takes hold of the mind at the strange situation of this magnificent city, at one time the capital of the East, on the edge of the great desert, and surrounded for several days' journey on all sides by naked solitary wilds, is removed by marking well the peculiarity of its geographical position. The great caravans coming to Europe, laden with the rich merchandise of India, would naturally come along the Persian Gulf, through the south of Persia, to the Euphrates, the direct line; their object would then be to strike across the great Syrian desert as early as possible, to reach the large markets and ports of Syria. With more than 600 miles of desert without water, between the mouth of the Euphrates and Syria, they would naturally be obliged to keep along the banks of that river until the extent of desert country became diminished. They would then find the copious springs of Tadmor the nearest and most convenient to make for, and in their direct route from the north of India along the Euphrates. These springs would therefore become most important, and would naturally attract the attention of a wise prince like Solomon, who would 'fence them with strong walls.' Here the caravans would rest and take in water; here would congregate the merchants from adjacent countries and Europe; and from hence the great caravan would be divided into numerous branches to the north, south, and west.\* A large mart for the exchange of commodities would be established, and an important city would quickly arise. The choice of this spot by Solomon we may natu-

\* Ch. ix., ver. 18.

rally consider founded on a policy of enriching himself, by drawing the commerce of India through his dominions, from which commerce, probably, he derived the wealth for which he is so celebrated. In the chapter succeeding that in which Solomon is mentioned to have built Tadmor in the wilderness, we read that 'the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold;\* besides that he had of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the governors of the country.' "

The city founded by Solomon was destroyed by Nebuchadnezzar, but who rebuilt it is entirely unknown. It is not mentioned by Xenophon in his history of the expedition of Cyrus the younger, though he gives a very accurate account of the desert, and must have left this place not a great way to the right in his march towards Babylon. Nor is it once alluded to by Diodorus, Plutarch, Arrian, or Quintus Curtius; nor, indeed, by any of the biographers or historians of Alexander, though he marched through this desert to Thapsacus.

Neither is it taken any notice of as being in existence in the time of Seleucus Nicator, who built so many cities in Syria; nor is it once named in the history of his successor. It is not even mentioned so late as the time when Pompey the Great conquered the country in which it is situated; nor is any notice taken in Roman history of its being in any way existing till the time of Marc Antony; who, after the battle at Philippi, marched against it, as we are told by Appian, with a view of plundering it; but the inhabitants escaped with their effects over the Euphrates. This very circumstance proves it to have been at that time no very considerable place; added to which, it seems to be certain that none of

\* Ch. x., ver. 14.

these temples, &c., could have been then in existence; for the Romans had for some time been alive to the benefits of works of art, especially paintings, sculpture, and architecture. The sole object of Antony in going thither was to plunder the Palmyrene merchants, who were supposed to have acquired considerable wealth by selling the commodities of India and Arabia.

In addition to all this, Strabo, the best and most accurate geographer of ancient times, does not once speak of it; and the first description of this now celebrated place is given by Pliny; it runs thus: "Palmyra is remarkable for situation, a rich soil, and pleasant streams. It is surrounded on all sides by a vast sandy desert, which totally separates it from the rest of the world, and has preserved its independence between the two great empires of Rome and Parthia, whose first care, when at war, is to engage it in their interest. It is distant from Seleucia three hundred and thirty-seven miles; from the Mediterranean, two hundred and three; and from Damascus, one hundred and seventy-six."

These distances are not quite accurate, being too great. Palmyra is also mentioned by Ptolemy, who makes it the capital of sixteen cities in Syria Palmyrena. Trajan and Hadrian made expeditions into the East, and must have passed through this city, or near it. Nothing, however, is said of it. Had the temples been there at that time, Hadrian, who was so great a patron of the elegant arts, would, there can be no doubt, have valued them. Some, indeed, insist that he repaired the city, and that it was thence called Hadrianopolis.

The Palmyrenes submitted to that emperor about the year 130. Hadrian, at that time making a tour through Syria into Egypt, delighted, it is said, with the situation and native strength of the place, resolved to furnish it with splendid edifices and other ornaments; and it is probable he then conferred on

it the privileges of "*Colonia Juris Italici*," which, as we learn from Ulpian, it actually enjoyed, and that the inhabitants were thence induced by gratitude to call themselves "*Hadrianopolitæ*." It is supposed that many of its marble pillars, particularly those of the long porticoes, were the gift of this emperor. It must nevertheless be borne in mind that all this is little better than conjecture. Mr. Halifax observes, "that as the most ancient inscription he met with at Palmyra was dated the three hundred and fourteenth year from the death of Alexander, that is, ten years before Christ, and another dated between twenty and thirty years before Hadrian, consequently before the Romans got footing there, he concluded that the sumptuous structures he saw there were not raised by the Romans."

From an inscription on the shaft of a column in the long portico, it appears that, in the reign of Alexander Severus, the Palmyrenes joined that emperor in his expedition against the Persians.

From this time to the reign of Gallienus, no mention is made of this city; but then it became so conspicuous that its history will be a subject of interest to all succeeding times.

For the following particulars as to its history at this period, we are indebted to the pages of Gibbon, Wood, and other writers. A place possessed of such singular advantages, and situated at a convenient distance from the Gulf of Persia and the Mediterranean, was soon frequented by the caravans which conveyed to the nations of Europe a considerable part of the rich commodities of India. Thus Palmyra insensibly increased into an opulent and independent city; and, connecting the Roman and Parthian empires by the mutual benefits of commerce, was suffered to observe an humble neutrality; till at length, after the victories of Trajan, the little republic sank into the bosom of Rome, and flourished more than one hundred and fifty years in

the subordinate yet honourable rank of a Roman colony ; and it is during this period of peace, Mr. Gibbon is disposed to believe, that the wealthy Palmyrians constructed those temples, palaces, and porticoes of Grecian architecture, the ruins of which in modern times have excited so much admiration and wonder.

The Roman affairs in the East had been for some time in a very deplorable condition, when Odenatus, a Palmyrene, but of what family or rank originally in the state is not agreed,\* made so judicious a use of his situation between the two rival powers of Rome and Persia as to succeed in getting the balance of power into his hands. It appears that he declared in favour of different interests as alterations of affairs rendered it necessary. At length he joined the shattered remains of the Roman army in Syria, routed Sapor the Persian king, and advanced as far as Ctesiphon, the capital of his empire. He returned from this expedition with great glory ; and hence Gallienus, emperor of Rome, was induced to declare him Augustus, and copartner of his empire.

This elevation, which he enjoyed jointly with his celebrated consort Zenobia, appeared to reflect a new splendour on their country, and Palmyra, for a while, stood upon an equality with Rome. The competition, however, was fatal, and ages of prosperity were sacrificed to a moment of glory.

The last public action of Odenatus was his relieving Asia from the Goths, who had overrun several of its provinces, committing great ravages, but retired upon his approach : in pursuing them, however, he was assassinated by an officer of his own guard, named Mæonius, who was also his kinsman ; and

\* He was of mean parentage, according to Orosius. Zonaras calls him "a man of Palmyra ;" and Agathias speaks of him as a person entirely unknown till he made his name illustrious by his actions. Sextus Rufus, however, calls him by an epithet implying that he was a senator.

who, having taken the son off also, became for a short time sovereign. He shared, however, the fate of those he had betrayed, and Zenobia\* upon his death was made queen.

All that is known of her extraction is, that she claimed descent from the Ptolemies of Egypt, and boasted of having Cleopatra for an ancestress. She was a woman of very great beauty,† and of very extraordinary enterprise. We cannot enter into her history so fully as we could wish. She conquered Syria and Mesopotamia, subdued Egypt, and added the greater part of Asia Minor to her dominions. Thus a woman, at the head of a small territory in the desert, made the great kingdoms of the Ptolemies and the Seleucidæ part of the dominions of a city whose name we look for in vain in their history; and Zenobia, lately confined to the barren plain of Palmyra, ruled from the south of Egypt to the Bosphorus and the Black Sea.

At length Aurelian, the Roman emperor, entered the field against her; and the loss of two great battles, the former near Antioch, the latter at Emesa, reduced her to the necessity of taking shelter within the walls of her own capital. Aurelian besieged her there, but the enterprise was exceedingly difficult. "The Roman people," said Aurelian, "speak with

\* History nowhere gives the first name of Zenobia; and we learn from coins that it was Septimia.

† She is thus described: Her complexion was a dark brown; she had black sparkling eyes, of uncommon fire; her countenance was divinely sprightly, and her person graceful and genteel beyond imagination; her teeth were white as pearls, and her voice clear and strong. If we add to this an uncommon strength, and consider her excessive military fatigues; for she used no carriage, generally rode on horseback, and often marched on foot three or four miles with her army; and if, at the same time, we suppose her haranguing her troops, which she used to do in her helmet, and often with her arms bare, it will give us an idea of that severe character of masculine beauty which puts one more in mind of Minerva than of Venus.



contempt of the war which I am waging against a woman. They are ignorant both of the character and power of Zenobia. It is impossible to enumerate her warlike preparations, of stones, of arrows, and of every species of missile weapons. Every part of the walls is provided with two or three balistæ,\* and artificial fires are thrown from her military engines. The fear of punishment has armed her with a desperate courage. Yet I still trust to the protecting deities of Rome, who have hitherto been favourable to all my undertakings."

In another letter he writes to the senate in the following terms : "I hear, conscript fathers, that it hath been urged against me that I have not accomplished a manly task in not triumphing over Zenobia. But my very blamers themselves would not know how to praise me enough if they knew that woman ; her firmness of purpose ; the dignity she preserves towards her army ; her munificence when circumstances require it ; her severity, when to be severe is to be just. I may say that the victory of Odenatus over the Persians, and his putting Sapor to flight, and his reaching Ctesiphon, were all due to her. I can assert that such was the dread entertained of this woman among the nations of the East and of Egypt, that she kept in check the Arabians, the Saracens, and the Armenians ; nor would I have preserved her life if I had not thought she would much benefit the Roman state." This was written after her capture.

Tired of unsuccessful attempts, Aurelian determined to try the effects of negotiation, and accordingly wrote to Zenobia. The style he adopted, however, rather commanded terms than proposed them :

\* There are several meanings to this word : Balista implying a crossbow, a sling, or an engine to shoot darts or stones.

*“Aurelian, emperor of the Roman world, to Zenobia, and the others united with her in hostile alliance.*

“You ought to do that of your own accord which is commanded by my letters. I charge you to surrender, on your lives being spared ; and you, Zenobia, may pass your life in some spot where I shall place you, in pursuance of the distinguished sentence of the senate ; your gems, silver, gold, silk, horses, and camels being given up to the Roman treasury. The laws and institutions of the Palmyrenes shall be respected.”

To this letter Zenobia returned the following answer :

*“Zenobia, queen of the East, to the Roman emperor Aurelian.*

“Never was such an unreasonable demand proposed, or such rigorous terms offered, by any but yourself ! Remember, Aurelian, that in war, whatever is done should be done by valour. You imperiously command me to surrender ; but can you forget that Cleopatra chose rather to die with the title of queen than to live in any inferior dignity ? We expect succours from Persia ; the Saracens are arming in our cause ; even the Syrian banditti have already defeated your army. Judge what you are to expect from the junction of these forces. You shall be compelled to abate that pride with which, as if you were absolute lord of the universe, you command me to become your captive.”

When Aurelian read this letter, says Vopiscus, he blushed, not so much with shame as with indignation. Her answer, indeed, inflamed him to the highest pitch. He pressed the siege, therefore, with redoubled vigour ; and the city was reduced to such extremities, that her council advised her to send for succour to the Persians. Thus counselled, she determined on going to the King of Persia in person. She set out, therefore, on the fleetest of her dromedaries, and had already reached the banks of the Euphrates

(about sixty miles from Palmyra), when she was overtaken by Aurelian's light horse, and brought back captive to his feet. We are told that the sight of the queen gave the Roman emperor infinite pleasure; but that his ambition suffered some humiliation when he considered that posterity would always look upon this only as the conquest of a woman.\* The city surrendered soon after, and was treated with great lenity.

Aurelian now went to Emesa; on arriving at which place, he questioned the queen as to her motives, and the persons who had advised her to make so obstinate a defence. He sternly asked her how she had presumed to rise in arms against the emperors of Rome. "Because," answered Zenobia, "I disdained to consider as Roman emperors an Aureolus or a Gallienus. You alone I acknowledge as my conqueror and my sovereign, and this I do because you know how to conquer."

When, however, the soldiers demanded her immediate death, her fortitude forsook her. She confessed by whose counsel she had been guided, and purchased a dishonourable life at the expense of her friends. They were forthwith led to execution; herself was reserved to grace the conqueror's triumph.

Among those of her friends whose names she had betrayed was the illustrious Longinus, author of that noble Treatise on the Sublime which is so well known and appreciated by every scholar. He it was, she declared, who had drawn up the letter. "Her counsellors," she said, "were to be blamed, and not

\* "Her manly understanding," says Gibbon, "was strengthened and adorned by study. She was not ignorant of the Latin tongue, but possessed, in equal perfection, the Greek, the Syriac, and the Egyptian languages. She had drawn up, for her own use, an epitome of Oriental history, and familiarly compared the beauties of Homer and Plato, under the tuition of the sublime Longinus."

herself. What could a weak, short-sighted woman do, especially when beset by artful and ambitious men, who made her subservient to all their schemes? She never had aimed at empire, had they not placed it before her eyes in all its allurements. The letter which had affronted Aurelian was not her own: Longinus wrote it; the insolence was his."

When Aurelian heard this, he directed all his fury against the unfortunate Longinus. That illustrious person was immediately led to execution. Far from lamenting his fate, however, he condoled with his friends, pitied Zenobia, and expressed his joy; looking upon death as a blessing, since it would rescue his body from slavery, and give to his soul that freedom he most desired. "This world," said he, with his expiring breath, "is nothing but a prison; happy, therefore, is he who gets soonest out of it, and gains his liberty."

A modern poet has very finely alluded to this in his poem on Palmyra.

While trembling captives round the victor wait,  
Hang on his eye, and catch the word of fate,  
Zenobia's self must quail beneath his nod,  
A kneeling suppliant to the mimic god.  
But one there stood amid that abject throng,  
In truth triumphant, and in virtue strong;  
Beamed on his brow the soul which, undismayed,  
Smiled at the rod, and scorned the uplifted blade.  
O'er thee, Palmyra, darkness seems to lower  
The boding terrors of that fearful hour;  
Far from thy glade indignant freedom fled,  
And hope too withered as Longinus bled.\*

Palmyra bore the burden of a foreign yoke with impatience. The inhabitants cut off the Roman garrison; and Aurelian, returning, took the town, destroyed it, and put to death most of its population, without regard to age or sex. The slaughter was so great that none were left to cultivate the adjacent lands.

\* Anon.

Aurelian soon repented, however, of his severity. He wrote thus to Bassus : " You must now sheathe the sword ; the Palmyrenes have been sufficiently punished. We have not spared women ; we have slain children ; we have strangled old men ; we have destroyed the husbandmen. To whom, then, shall we leave the land ? To whom shall we leave the city ? We must spare those who remain ; for we think the few now existing will take warning from the fate of the many who have been destroyed."

The emperor then goes on to desire his lieutenant to rebuild the temple of the Sun as magnificently as it had been in times past ; and to expend the 300 pounds' weight of gold which he had found in the coffers of Zenobia, besides the 1800 pounds' weight of silver which was raised from the sale of the people's goods, and the proceeds of the crown jewels, to beautify it ; while he himself promises to write to the Senate, to send a priest from Rome to dedicate it. But, in the language of Gibbon, it is easier to destroy than to restore.

Zenobia was now to be led to adorn the emperor's triumph, which was celebrated with extraordinary magnificence. It was opened by twenty elephants, four royal tigers, and above two hundred of the most curious animals from every climate of the known world. Ambassadors from Æthiopia, Arabia, Persia, Bactriana, India, and China were in attendance ; and a long train of captives, Goths, Vandals, Sarmatians, Alemanni, Franks, Gauls, Syrians, and Egyptians, swelled the procession. Among these was Zenobia. She was confined in fetters of gold ; a slave supported the gold chain which encircled her neck ; and she almost fainted under the weight of her jewels. She did not ride, but walked—preceded by the chariot in which she had once indulged the vain hope of entering Rome as empress.\*

\* " The emperor afterward presented Zenobia with an elegant villa at Tibur or Tivoli, about twenty miles from the cap-

The Palmyrenes, says Zosimus, had several monitions from the gods, which portended the overthrow of their empire; and, among others, having consulted the oracle of Apollo at Seleucia in Cilicia, to know if they should ever obtain the empire of the East, they received the following unceremonious answer:

Avoid my temple, cursed, treacherous nation,  
You even put the gods themselves in passion.

The religion of the Palmyrenes was, of course, pagan; their government, for the most part, republican; but their laws are entirely lost; nor can anything be known respecting their polity but what may be gathered from remaining inscriptions. Their principal deity was the Sun.

In regard to their knowledge of art, they have left the noblest specimens in the ruins of their city; and doubtless Longinus's work on the Sublime was written within its walls. "From these hints," says Mr. Wood, "we may see that this people copied after great models in their manners, their vices, and their virtues. Their funeral customs were from Egypt, their luxury was Persian, and their letters and arts were from the Greeks. Their situation in the midst of these three great nations makes it reasonable to suppose that they adopted most of their customs and manners. But to say more on that head from such scanty materials would be to indulge too much in mere conjecture, which seems rather the privilege of the reader than of the writer."

Some years after this we find Diocletian erecting

ital, where, in happy tranquillity, she fed the greatness of her soul with the noble images of Homer and the exalted precepts of Plato; supported the adversity of her fortunes with fortitude and resignation; and learned that the anxieties attendant on ambition are happily exchanged for the enjoyments of ease and the comforts of philosophy. The Syrian queen sank into a Roman matron; her daughters married into noble families, and her race was not yet extinct in the fifth century."—GIBBON.



several buildings here, but what they were is not stated. Justinian also did something towards restoring Palmyra, which, according to Procopius, had been almost entirely deserted; but his repairs are supposed to have had reference rather to strength than to ornament; and this is the last mention of this city in Roman history.

Of Palmyra from this period scarcely anything is known, except that it was considered a place of great strength; and in the twelfth century, 1171, there were, according to Benjamin of Tudela, who visited it that year, two thousand Jews in it.

Palmyra, according to the Arabs, once occupied an area nearly ten miles in circumference, and is supposed to have been reduced to its present circumscribed and ruined state by the quantities of sand driven on it by whirlwinds.\*

The walls of the city were flanked by square towers. They were three miles in circumference, and it is supposed that they included the great temple. Some of the remains of the wall do not look, according to Mr. Wood, unlike the work of Justinian, and may be part of the repairs mentioned by Procopius; while the highest antiquity other portions can claim is the time of the Mamelukes.

We will now notice the impressions made by the view of these ruins on the minds of travellers.

"We had scarce passed the sepulchres," says Mr. Wood, "when the hills opening discovered to us all at once the greatest quantity of ruins we had ever seen, all of white marble; and beyond them, towards the Euphrates, a flat waste as far as the eye could reach, without any object that showed either life or motion."

When Mr. Wood's party arrived, they were con-

\* Yet Bruce says, "Palmyra is nowhere covered with sand or rubbish as in other ruins. The desert that surrounds it is rather gravel than sand, and is therefore not easily moved. Her mountains are perfectly bare, and produce nothing."

ducted to one of the huts (of which there were about thirty) in the court of the great temple. The inhabitants of both sexes were well-shaped, and the women, though very swarthy, had good features. They were veiled, but did not so scrupulously conceal their faces as the Eastern women generally do. They paint the ends of their fingers red, their lips blue, and their eyebrows and eyelashes black.\* They had large rings of gold or brass in their ears and nostrils, and appeared to be healthy and robust.

These ruins were next visited by Mr. Bruce: "When we arrived at the top of the hill," says he, "there opened before us the most astonishing, stupendous sight that perhaps ever appeared to mortal eyes. The whole plain below, which was very extensive, was covered so thick with magnificent ruins, that the one seemed to touch the other, all of fine proportions, all of agreeable forms, and all composed of white stone, which at that distance appeared like marble. At the end of it stood the palace of the Sun, a building worthy so magnificent a scene."

The effect on the imagination of Mr. Addison appears to have been equally lively: "At the end of the sandy plain," says he, "the eye rests upon the lofty columns of the temple of the Sun, encompassed by a dark, elevated mass of ruined buildings; and beyond, all around, and right and left towards the Euphrates, as far as the sight can reach, extends the vast, level, naked flat of the great desert, over which the eye runs in every direction, piercing the boundless horizon, without discovering a human being or a trace of one. Naked, solitary, unlimited space extends around, where man never breathes under the shade, or rests his limbs beneath the cover of a dwelling. A deep blue tint spreads along its surface, here and there shaded with a cast of brown; the

\* This was the custom also in the days of Ezekiel. See ch. xxiii., 40.

distant outline of the horizon is clear and sharply defined; not an eminence rises to break the monotonous flat, and along the edge extends a large district covered with salt, distinguished from the rest by its peculiar colour.

“There is something grand and awe-inspiring in its boundless immensity. Like the first view of the ocean, it inspires emotions never before experienced: unearthly in appearance, and out of character with the general fair face of nature. The eye shrinks from contemplating the empty, cheerless solitude, and we turn away in quest of some object to remove the scenes of utter loneliness that its gloomy aspect is calculated to inspire.”

From these pages we turn with satisfaction to those of an American: “I have stood before the Parthenon, and have almost worshipped that divine achievement of the immortal Phidias. I have been at Milan, at Ephesus, at Alexandria, at Antioch; but in none of these renowned cities have I beheld anything that I can allow to approach in united extent, grandeur, and most consummate beauty, this almost more than work of man. On each side of this, the central point, there rose upward slender pyramids, pointed obelisks, domes of the most graceful proportions, columns, arches, and lofty towers, for number and for form beyond my power to describe. These buildings, as well as the walls of the city, being all either of white marble or of some stone as white, and being everywhere in their whole extent interspersed, as I have already said, with multitudes of overshadowing palm-trees, perfectly filled and satisfied my sense of beauty, and made me feel, for the moment, as if in such a scene I should love to dwell, and there end my days.”

Burckhardt thus speaks of Palmyra and Balbec: “Having seen the ruins of Tadmor, a comparison between these two remarkable remains of antiquity naturally offered itself to my mind. The temple of

the Sun at Tadmor is upon a grander scale than that of Balbec, but it is choked with Arab houses, which admit only a view of the building in detail. The architecture of Balbec is richer than that of Tadmor."

In respect to the ruins, we must content ourselves with a very general view, as it would be impossible to render a minute description intelligible without the aid of plates.\* Our account will be compiled from those given by Halifax, Wood, Bruce, Addison, and others who have been there.

The entire number of distinct buildings which may still be traced are from forty to fifty. To the northward of the valley of the tombs, on the highest eminence in the immediate vicinity, towers the ruined Turkish or Saracenic castle. It is seated on the very summit of the mountain, and surrounded by a deep ditch cut out of the solid rock. It is said by the Arabs to have been built by Man Ogle, a prince of the Druses: its deserted chambers and passages partake of the universal solitude and silence; there is not a living thing about it; it is forsaken even by the bats.

From this castle there is an extensive view all round: you see Tadmor under you, enclosed on three sides with long ridges of mountains, which open towards the east gradually to the distance of about an hour's ride; but on the other side stretches a vast plain beyond the reach of the eye. In this

\* In Mr. Wood's well-known, though exceedingly scarce work, the ruins are represented in fifty-seven copper-plates, sixteen inches by twelve, printed on imperial paper; they are finely executed, the drawing is correct and masterly, and the engraving highly finished. The Palmyrene and Greek inscriptions on the funeral monuments and other buildings are copied; and, besides picturesque views of the ruins from several points of sight, the plans are generally laid down, and the several parts of the columns, doors, windows, pediments, ceilings, and bas-reliefs are delineated, with a scale by which they may be measured and compared.

plain you behold a large valley of salt, lying about an hour's journey from the city.\*

It is believed by the Persians that this castle, as well as the edifices at Balbec, were built by genii, for the purpose of hiding in their subterranean caverns immense treasures, which still remain there.† "All these things," said one of the Arabs to Mr. Wood, "were done by Solyman ebn Doud (Solomon, the son of David), by the assistance of spirits."

But of all the monuments of art and magnificence, the most considerable is the temple of the Sun.

This temple, says Bruce, is very much ruined; of its peristyle there only remains a few columns entire, Corinthian, fluted and very elegant, though apparently of slenderer proportions than ten diameters. Their capitals are quite destroyed. The ornaments of the outer gate are, some of them, of great beauty, both as to execution and design.

Within the court are the remains of two rows of very noble marble pillars, thirty-seven feet high. The temple was encompassed with another row of pillars fifty feet high; but the temple itself was only thirty-three yards in length, and thirteen or fourteen in breadth. This is now converted into a mosque, and ornamented after the Turkish manner.

North of this is an obelisk, consisting of seven large stones besides its capital and the wreathed work above it, about fifty feet high, and just above

\* "In this plain," says Mr. Halifax, "you see a large valley of salt, affording great quantities thereof, and lying about an hour's distance from the city; and this is more probably the valley of salt mentioned in 2 Sam., 8-13, where David smote the Syrians and slew one hundred and eighty thousand men, than another which lies but four hours from Aleppo, and has sometimes passed for it."

† "Istakar," says Abulfeda, quoted by Sir William Ouseley, "is one of the most ancient cities in Persia, and was formerly the royal residence: it contains vestiges of buildings so stupendous, that, like Tadmor and Balbec, they are said to be the work of supernatural beings."

the pedestal twelve in circumference. Upon the top of this was probably a statue, which the Turks have destroyed.

On the west side is a most magnificent arch, on which are some vines and clusters of grapes, carved in the boldest imitation of nature that can be conceived.

Just over the door are discerned a pair of wings, which extend its whole breadth; the body to which they belonged is totally destroyed, and it cannot now certainly be known whether it was that of an eagle or of a cherub, several representations of both being visible on other fragments of the building.

The north end of the building is adorned with a curious fretwork and bas-relief; and in the middle there is a dome or cupola about ten feet in diameter, which appears to have been either hewn out of the rock, or moulded of some composition which by time has grown equally hard.

At about the distance of a mile from the obelisk just mentioned are two others, besides a fragment of a third, whence it has been reasonably suggested that they formed a continued row.

Every spot of ground intervening between the walls and columns is laid out in plantations of corn and olives, enclosed by mud walls.

In the direction of the mountains lie fragments of stone, here and there columns stand erect, and clumps of broken pillars are met with at intervals. All this space seems to have been covered with small temples and ornamental buildings, approached by colonnades.

Next to the temple, the most remarkable structure is the long portico, which commences about two thousand two hundred feet to the northwest of the temple, and extends for nearly four thousand feet farther in the same direction. "It is a remark worthy the observation of historians," says Volney, "that the front of the portico has twelve pillars like



that at Balbec ; but what artists will esteem still more curious is, that these two fronts resemble the gallery of the house built by Perrault, long before the existence of the drawing which made us acquainted with them. The only difference is, that the columns of the Louvre are double, whereas those of Palmyra are detached."

About one hundred paces from the middle obelisk, straight forward, is a magnificent entry to a piazza, which is forty feet broad and more than half a mile in length, enclosed with two rows of marble pillars twenty-six feet high, and eight or nine feet in compass. Of these there still remain one hundred and twenty-nine ; and, by a moderate computation, there could not originally have been less than five hundred and sixty. The upper end of the piazza was shut in by a row of pillars, standing somewhat closer than those on each side.

A little to the left are the ruins of a stately building, which appears to have been a *banqueting-house*. It is built of better marble, and finished with greater elegance than the piazza. The pillars which supported it were of one entire stone, which is so firm that one of them which has fallen down has received no injury. It measures twenty-two feet in length, and in compass eight feet nine inches.

In the west side of the piazza are several apertures for gates into the court of the palace. Each of these is adorned with four porphyry pillars ; not standing in a line with those of the wall, but placed by couples in the front of the gate facing the palace on each side. Two of these only remain, and but one is standing in its place. These are thirty feet long, and nine in circumference.

"We sometimes find a palace," says Volney, "of which nothing remains but the courts and walls ; sometimes a temple, whose peristyle is half thrown down ; and now a portico, a gallery, or a triumphant arch. Here stand groups of columns, whose sym-

metry is destroyed by the fall of many of them; these we see ranged in rows of such length, similar to rows of trees, that they deceive the sight, and assume the appearance of continued walls. On which side soever we look, the earth is strewed with vast stones, half buried, with broken entablatures, damaged capitals, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled with mud."

"In the ruined courts," says another traveller, "and amid the crumbling walls of cottages, may be seen, here and there, portions of the ancient pavement of the area; while all around the enclosure extend groups of columns, with pedestals for statues, walls ornamented with handsome architectural decorations, and the ruins of the majestic portico and double colonnade, which once enclosed the whole of the vast area. Portions of a frieze, or the fragments of a cornice, upon whose decoration was expended the labour of years, are now used by the poor villagers to bake their bread upon, or are hollowed out as handmills in which to grind their corn."

Among the walls and rubbish are a vast number of lizards and serpents, which circumstance led to the celebrated poetic picture painted by Darwin.

Lo! where PALMYRA, mid her wasted plains,  
Her shattered aqueducts, and prostrate fanes,  
As the bright orb of breezy midnight pours  
Long threads of silver through her gaping towers,  
O'er mouldering tombs, and tottering columns gleams,  
And frosts her deserts with diffusive beams,  
Sad o'er the mighty wreck in silence bends,  
Lifts her wet eyes, her tremulous hands extends.  
If from lone cliffs a bursting rill expands  
Its transient course, and sinks into the sands,  
O'er the moist rock the fell hyena prowls,  
The serpent hisses, and the panther growls;  
On quivering wings the famish'd vulture screams,  
Dips his dry beak, and sweeps the gushing streams.  
With foaming jaws, beneath, and sanguine tongue,  
Laps the lean wolf, and pants, and runs along;

Stern stalks the lion on the rustling brinks,  
Hears the dread snake, and trembles as he drinks ;  
Quick darts the scaly monster o'er the plain,  
Fold after fold his undulating train ;  
And, bending o'er the lake his crested brow,  
Starts at the crocodile that gapes below.

On the eastern side of the area of the temple of the Sun there is a curious doorway, of one solid block of stone, which commands a fine view of the desert. "As we looked out of this narrow gateway," says Mr. Addison, "we fancied that Zenobia herself might have often stood on the same spot, anxiously surveying the operations of Aurelian and his blockading army. From hence the eye wanders over the level waste, across which the unfortunate queen fled on her swift dromedary to the Euphrates ; and here, the morning after her departure, doubtless congregated her anxious friends, to see if she was pursued in her flight ; and from hence she was probably first descried, as she was brought back a captive and a prisoner in the hands of the Roman horsemen."

On the east side of the Piazza stand a great number of marble pillars, some perfect, but the greater part mutilated. In one place eleven are ranged together in a square ; the space which they enclose is paved with broad flat stones, but there are no remains of a roof.

At a little distance are the remains of a small temple, which is also without a roof, and the walls are much defaced ; but from the door is enjoyed a magnificent coup-d'œil of all the ruins, and of the vast desert beyond. Before the entry, which looks to the south, is a piazza supported by six pillars, two on each side of the door, and one at each end. The pedestals of those in front have been filled with inscriptions in the Greek and Palmyrene languages, which are now totally illegible.

Among these ruins there are many sepulchres, ranged on each side of a hollow way, towards the

north part of the city, and extending more than a mile. They are all square towers, four or five stories high. But, though alike in form, they differ greatly in magnificence. The outside is of common stone, but the floors and partitions of each story are marble. There is a walk across the whole building just in the middle, and the space on each hand is divided into six partitions by thick walls, between which there is sufficient width to admit the largest corpse, and in the niches there are six or seven piled one upon another.

"As great a curiosity as any," says Mr. Halifax, "were these sepulchres. At our first view of them, some thought them the steeples of ruined churches, while others took them to have been bastions and part of the old fortifications, though there is not so much as any foundation of a wall to be seen. But when we came, a day or two after, more curiously to inquire into them, we quickly found their use. They are all of the same form, but of different splendour and greatness, according to the circumstances of their founders. The first we viewed was entirely of marble, but is now wholly in ruins, and nothing more than a heap of stones, among which we found two statues; one of a man, another of a woman, cut in a sitting, or, rather, a leaning posture, the heads and part of the arms being broken off, but their bodies remaining pretty entire, so that we had the advantage of seeing their habits, which appeared very noble, though more approaching the European fashion than what is now in use in the East, which inclined me to think they might be Roman. Upon broken pieces of stone, tumbled here and there, we found parts of inscriptions; but, not affording any perfect sense, they were not worth transcribing."

These are the most interesting of all the ruins. As you wind up a narrow valley between the mountain range, you have them on your right and left, topping the hills, or descending to the border of the

valley: some presenting heaps of rubbish, and some, half fallen, expose their shattered chambers, while one or two still exist in almost an entire state of preservation. They are seen from a great distance, and have a striking effect in this desert solitude.

The ruins of Palmyra and Balbec are very different. "No comparison can be instituted between them," says Mr. Addison. "The ruins of Balbec consist merely of two magnificent temples, enclosed in a sort of citadel; while here, over an immense area, we wander through the ruins of long porticoes leading up to ruined temples and unknown buildings. Now we see a circular colonnade sweeping round with its ruined gateway at either end; now we come to the prostrate walls or ruined chambers of a temple or palace; anon we explore the recesses of a bath or the ruins of an aqueduct; then we mount the solitary staircase, and wander through the silent chambers of the tombs, ornamented with busts, inscriptions, and niches for the coffins, stored with mouldering bones; and from the summits of funereal towers, five stories in height, we look down upon this mysterious assemblage of past magnificence; and beyond them, upon the vast level surface of the desert, silent and solitary, stretching away like the vast ocean, till it is lost in the distance, far as the eye can reach. The dwelling of man is not visible. The vastness and immensity of space strikes us with awe, and the mouldering monuments of human pride that extend around teach us a sad lesson of the instability of all human greatness."

Though antiquity has left nothing either in Greece or Italy in any way to be compared with the magnificence of the ruins of Palmyra, Mr. Wood observes that there is a greater sameness in the architecture at Palmyra than at Rome, Athens, and other great cities, whose ruins evidently point out different ages of decay. With the exception of four half columns in the temple of the Sun, and two in one

of the mausoleums, the whole architecture of Palmyra is Corinthian, richly ornamented with some very striking beauties, and possessing some as visible defects.

Through the valley of the tombs may be traced remnants of a ruined aqueduct, which formerly conducted water to the town from a source at present unknown; it consists of a vaulted passage running underground, covered with a fine hard stucco. In regard to the present supply of this indispensable element, there are still two rivers, the waters of which, when judiciously distributed, must have conduced greatly to the health and comfort of the ancient inhabitants; but these are now suffered to lose themselves in the sand.

Mr. Wood says that all the inscriptions he saw were in Greek or Palmyrene except one, which was in Latin. Many attempts have been made to explain the Palmyrene inscriptions. They are generally supposed to be Syriac. Gruter, having seen one of these inscriptions at Rome, gave it as his opinion that the characters were Arabic; and Scaliger, after examining the same inscription, gave the subject up in despair. Some have thought they were Greek, translated from the Palmyrene. Upon this hint, M. Barthelemy examined the inscriptions copied into Mr. Wood's work, and came to the conclusion that Syriac was the living language of the inhabitants of Palmyra at the time those monuments were erected; and that the greatest part, if not all the characters, are essentially the same as those made use of in writing Hebrew at this day, although they have a different appearance.

We shall give a few specimens: "*This splendid and durable monument, Jamblichus, the son of Mocimus, the son of Acaleises, the son of Malichus, erected for himself, his children, and his posterity, in the month of April, year 314.*"

Another runs thus: "*This monument, Elabælus*



*Manæus Cocchæus Malachus, the son of Waballathus, the son of Manæus, the son of Elabælus, built for himself and family in the month of April, year 414."*

Another is to this effect: "*Septimius Odenathus, the most excellent senator, had erected this monument for himself and his posterity, to preserve their name forever."*

A tomb erected by Soræchus, in the reign of Marcus Antoninus, A.D. 178, contains an epitaph to his wife Martha.

Another is stated to be appropriated by Malachus to himself and his children, though built by his ancestors.

Besides sepulchral monuments there are others, erected by order of the senate and people of the commonwealth of Palmyra, to the honour of those citizens who had deserved well of the republic. Among these is one to Alilamenes; another to Julius Aurelius Zenobius; another to Jarisbolus; and several to Septimius Orodes. The last of these was a great benefactor to both the public and private institutions of Palmyra. He had been an officer in his younger days, and had greatly distinguished himself under Odenathus against the Parthians: during the year in which this monument was erected, he exercised the office of symposiarch (director of the public rejoicings) in the festival dedicated to their patron god, Jupiter Belus. The inscription in honour of Alilamenes runs thus: "*The senate and the people have placed this in honour of Ahlamenes, the son of Panas, the son of Mocimus, the son of Æranes, devoted lovers of their country, and in every respect deserving well of the same, and of the immortal gods, in the year 450, and the 30th day of the month of April."*

There are also monuments erected by private persons to the memory of their friends. The finest of these contains an inscription expressive of the grateful remembrance which the Palmyrene merchants,

trading to Vologesias,\* retained of the great services which Julius Zobeidas rendered them in their expedition.

Another inscription commemorates the virtues of a person named Malenthon, secretary to the republic of Palmyra, when "the god Hadrian" arrived in the city (A.D. 122). He is mentioned as having contributed to the adornment of the temple of Belus, and given a largess of oil to the public baths, for the use, not only of the citizens, but of strangers.

The monument erected to Jamblichus seems to be the oldest, and that of Domitian the latest, leaving about three hundred years between them. The other rich and extensive structures were, Mr. Wood supposes, erected *before* the *last* of these dates, and probably *after* the *first*; perhaps about the time ELABÆLUS built his monument.

It is rather remarkable that there is not a single monument or inscription in honour of Zenobia, for which Dr. Halley accounts on the supposition that the Romans were so much irritated and ashamed that they destroyed or defaced everything erected to her memory.

The decay of Palmyra is to be attributed to its peculiar situation. A city without land, if we may so speak, could only exist by commerce; the industry of its inhabitants had no other channel to operate in; and when loss of their liberty was followed by that of trade, they were reduced to live idly on what little capital had been spared them by Aurelian; and after that had been spent, necessity compelled them to desert the town.

Time has in a good degree spared the peristyles, the intercolumniations, and entablatures, the elegance of the designs of which equal throughout the richness of their materials. That many of these are so entire is attributed to there having been, for a

\* A city in Persia.

long time, so few inhabitants to deface them, to the dryness of the climate, and their distance from any city which might appropriate the materials to its own uses. These ruins present a mournful contrast with the hovels of the wild Arabs, now the only inhabitants of a city which in former times emulated Rome. "Of all the contrasts of past magnificence with present meanness," says Mr. Addison, "of the wealth and genius of by-gone times with the poverty and ignorance of the present day, no more striking instance, perhaps, can be found than is presented in the present poor Arab village of Tadmor. You there see a few poverty-stricken inhabitants living in square hovels of mud mixed with chopped straw, roofed with earth, leaves, and dry sticks, congregated round the magnificent temple of the Sun of yore, despoiled of its ornaments by one of the haughtiest and most powerful of the Roman emperors, who came with his victorious troops from the distant provinces of Gaul and of Britain, to rend asunder the dominion of which this spot, in the midst of desert solitudes, had rendered itself the head." Mr. Addison then goes on to state: "*The village of Tadmor* consists altogether of about a dozen or fifteen families, and there can hardly be more than 20 able-bodied males in the whole place. This little community possesses a few herds of goats and dromedaries, which, together with their poultry, form the chief wealth of the villagers. These poor people are not, however, sufficiently advanced in the desert to be without the reach of the Syrian government; they all pay a capitation tax to Ibrahim Pacha. The portion of cultivated land on this spot is very small; there are merely a few scanty gardens, which produce roots, vegetables, and a miserable supply of corn. There are one or two palm-trees along the banks of the stream, and a few shrubs of the thorny acacia."

These ruins were some years ago visited by a  
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lady, who has made a great noise in Syria—Lady Hester Stanhope. During her stay there she gave a kind of fête to the Bedouins. “The great sheik,” says Mr. Carne, in his *Letters from the East*, “and some of his officers constantly reside at the ruins. Their habitations are fixed near the great temple; they are all well-disposed and civil in their manners, and their young women are remarkable above all the other tribes for their beauty. It was a lovely day, and the youth of both sexes, dressed in their gayest habiliments, were seated in rows on the fragments of the pillars, friezes, and other ruins with which the ground is covered. Her ladyship, in her Eastern dress, walked among them, addressed them with the utmost affability, and ordered a dollar to be given to each. As she stood with all that Arab array amid the columns of the great temple of the Sun, the sight was picturesque and imposing, and the Bedouins hailed her with the utmost enthusiasm, ‘queen of Palmyra,’ ‘queen of the desert;’ and, in their enthusiasm, would have proceeded to confer more decided marks of sovereignty; but these were declined.”

This fête was afterward described to Mr. Buckingham by an Arab, with all the hyperbole of the East: “As soon as it was known in the desert,” said he, “that the princess intended to journey to Tadmor, all the tribes were in motion; war was changed to universal peace, and every sheik was eager to have the honour of leading the escort. Councils and assemblies were held at Horis and at Hamak, at Sham and at Thaleb, at Damascus and Aleppo; messengers were sent in every direction, and nothing was neglected that might serve to make the way full of pleasure. When money was talked of, every one rejected it with indignation, and exclaimed, ‘Shall we not serve the princess for honour?’ Everything being settled, the party set out, preceded by horsemen in front, dromedaries of observation on the right

and left, and camels laden with provisions in the rear. As they passed along, the parched sands of the desert became verdant plains; the burning wells became crystal streams; rich carpets of grass welcomed them at every place where they stopped for repose, and the trees under which they pitched their tents expanded to twice their size to cover them with shade. When they reached the broken city (the ruins), the princess was taken to the greatest of all the palaces (the temple of the Sun), and there gold and jewels were bound round her temples, and all the people did homage to her as a queen, by bowing their heads to the dust. On that day Tadmor was richer than Damascus, and more peopled than Constantinople; and if the princess had only remained, it would soon have become the greatest of all the cities of the earth; for men were pouring into it from all quarters, horsemen and chiefs, merchants and munugemein (astrologers and learned men who consult the stars), the fame of her beauty and benevolence having reached to Bagdad and Isfahan, to Bokhara and Samarcand, and the greatest men of the East being desirous of beholding it for themselves. The Arab, who firmly believed all this, narrated the return from Palmyra in the same romantic strains; and ended by repeating his regret at the misfortune of not having been one of the happy multitude assembled on that occasion, he having been then on some business with another tribe to the south of the Dead Sea."

Lady Hester is no more; and the following notice of her death is from a paper published at Smyrna: "We announced in our last number the death of Lady Hester Stanhope. It was at Djouni, in Syria, that Lady Hester died, after a long illness, at the age of sixty-four. That reader must be strangely indifferent who reverts not with interest to his recollections of a woman who has expired on the borders of the desert, amid the Druses and Turkomans, over

whom that noble daughter of the infidels once exercised so marvellous a sway. The destiny of Lady Stanhope presents one of those features of which not another instance could perhaps be found in the annals of the East. Only imagine forty thousand Arabs suddenly assembled upon the ruins of Palmyra, and these wandering, savage, and indomitable tribes surrounding, in silent astonishment and admiration, a foreign woman, and proclaiming her Sovereign of the Desert and Queen of Palmyra! Convey yourself in thought to the scene of this incredible triumph, and you will then conceive what woman that must have been who imposed silence on Mussulman fanaticism, and created for herself, as it were by magic, a sovereignty in the domains of Mohammed."

We extract the following account of this extraordinary woman from the admirable work of M. de la Martine: "Lady Hester Stanhope was a niece of Mr. Pitt. On the death of her uncle she left England, and visited various parts of Europe. Young, handsome, and rich, she was everywhere received with the attention and interest due to her rank, fortune, mind, and beauty; but she constantly refused to unite her fate to that of her worthiest admirers; and, after spending some years in the principal capitals of Europe, embarked with a numerous suite for Constantinople. The real cause of this expatriation has never been known. Some have ascribed it to the death of a young English officer, who was killed at that period in Spain, and whom an unceasing regret rendered for ever present in Lady Hester's heart: others have imputed her voluntary banishment to a mere love of adventure in a young person of an enterprising and courageous character. However this might be, she departed, spent some years at Constantinople, and then sailed for Syria in an English vessel, which carried also the larger part of her fortune, as well as jewellery, trinkets, and presents of all sorts, of very considerable value. The vessel



encountered a storm in the Gulf of Macri, the ship was wrecked, Lady Hester Stanhope's property was all lost, and it was as much as she could do to save her own life. Nothing, however, could shake her resolution. She returned to England, gathered the remainder of her fortune, sailed again for Syria, and landed at Latakia, the ancient Laodicea. She had at first thought of fixing her abode at Broussa, at the foot of the Olympus; but Broussa is a commercial city, situate on the avenues to the Ottoman capital, and reckoning not less than sixty thousand inhabitants; and Lady Hester sought the independence and solitude of the desert. She therefore selected the wilderness of Mount Lebanon, whose extreme ramifications lose themselves in the sands. Ruined Palmyra—Zenobia's ancient capital—suited her fancy. The noble exile took up her residence at Djouni, prepared for every vicissitude. 'Europe,' said she, 'is a monotonous residence: its nations are unworthy of freedom, and endless revolution is their only prospect.' She applied herself to the study of the Arabic language, and strove to obtain a thorough acquaintance with the character and manners of the Syrian people. One day, dressed in the costume of the Osmanlis, she set out for Jerusalem, Damascus, Aleppo, and the desert; she advanced amid a caravan loaded with wealth, tents, and presents for the sheiks, and was soon surrounded by all the tribes, who knelt to her, and submitted to her supremacy. It was not solely by her magnificence that Lady Hester had excited the admiration of the Arabs: her courage had been proved on more than one occasion, and she had always faced peril with a boldness and energy which the tribes well remembered. Lady Hester Stanhope knew also how to flatter the Mohammedan prejudices. She held no intercourse with Christians and Jews; she spent whole days in the grotto of a santop, who explained the Koran to her; and never appeared in public without that mien

of majestic and grave inspiration, which was always to Oriental nations the characteristic of prophets. With her, however, this conduct was not so much the result of design as of a decided proneness to every species of excitement and originality. Lady Hester Stanhope's first abode was but a monastery. It was soon transformed into an Oriental palace, with pavilions, orange-gardens, and myrtles, over which spread the foliage of the cedar, such as it grows in the mountains of Lebanon. The traveller to whom Lady Hester opened this sanctuary would behold her clad in Oriental garments. Her head was covered with a turban made of red and white cashmere. She wore a long tunic, with open, loose sleeves; large Turkish trousers, the folds of which hung over yellow morocco boots, embroidered with silk. Her shoulders were covered with a sort of burnous, and a yataghan hung to her waist. Lady Hester Stanhope had a serious and imposing countenance; her noble and mild features had a majestic expression, which her high stature and the dignity of her movements enhanced. The day came when all this *prés-tige*, so expensively kept up, suddenly vanished. Lady Hester's fortune rapidly declined; her income yearly decreased; in short, the substantial resources which had at one time sustained the magic of her extraordinary domination, were daily forsaking her. The Queen of Palmyra then fell back into the rank of mere mortals; and she who had signed absolute firmans, enabling the traveller to visit in security the regions of Palmyra—she, whose authority the Sublime Porte had tacitly acknowledged—soon saw her people disown her omnipotency. She was left the title of queen, but it was but an empty name, a mere recollection; and again the monastery's silence ruled over the solitude of Djouni. A queen, stripped of her glory of a day, Lady Hester Stanhope has expired, the sport of fate, at the moment the East is convulsed. She has expired in obscurity and lone-

liness, without even mingling her name with the great events of which it is now the theatre."

Lady Hester, under her title of princess, very absurdly undertook to give to the sheik a paper authorizing him to permit no one to visit Palmyra without paying a thousand piastres! "The consequence of which is," says Mr. Carne, "several travellers have left Syria without seeing the finest ruins in the world."

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PELLA.

It was a long time before the Greeks took any notice of Macedonia. Its kings lived retired amid woods and mountains, and it seemed scarcely to be considered a part of Greece.

Pella was the capital of this country. There Philip lived and reigned, and there Alexander was born. After his death the kingdom of Macedon frequently changed masters. Philip Aridæus was succeeded by Cassander, who left three sons. Philip, the eldest, died not long after his father. The other two contended for the crown without enjoying it, both dying in a short time without issue.

Demetrius Poliorcetes, Pyrrhus, and Lysimachus next made themselves masters of Macedonia, sometimes in conjunction, and at other times separately.

After the death of Lysimachus, Seleucus possessed himself for a short time of this country.

Ptolemy Ceraunus then seized the kingdom, but did not hold it long, losing his life in a battle with the Gauls, who made an irruption into his territories.

Sosthenes, who defeated the Gauls, next held the sovereign power for a short time.

After him, Antigonus Gonatus, the son of Demetrius Poliorcetes, obtained peaceable possession of the kingdom, and transmitted it to his descendants, after reigning thirty-four years.

He was succeeded by his son Demetrius, who reigned ten years and then died, leaving a son, named Philip, but two years old.

Antigonus Doson reigned twelve years, in the quality of guardian to the young prince.

After the death of Antigonus, Philip ascended the throne, at the age of fourteen years. He was succeeded by Perseus, who was defeated and taken prisoner by Paulus Æmilius ; and, in consequence of this victory, Macedonia became a province of the Roman empire, B.C. 160.

For this success Paulus Æmilius was honoured with a triumph ; and, as a description of that ceremony will serve agreeably to diversify our pages, we insert the following account of it by Plutarch : “ The people erected scaffolds in the Forum and Circus, and all other parts of the city where they could best behold the pomp. The spectators were clad in white garments ; all the temples were open, and full of garlands and perfumes ; and the ways cleared by a great many officers, who drove away such as thronged the passage, or straggled up and down. This triumph lasted three days. On the first, which was scarcely long enough for the sight, were to be seen the statues, pictures, and images, of an extraordinary size, which had been taken from the enemy, drawn upon 750 chariots. On the second was carried, in a great many wains, the fairest and richest armour of the Macedonians, both of brass and steel, all newly burnished and glittering ; which, although piled up with the greatest art and order, yet seemed to be tumbled in heaps carelessly and by chance ; helmets were thrown on shields, coats of mail upon greaves, Cretan targets, and Thracian bucklers, and quivers of arrows lay huddled with horses’ bits, and through these appeared the points of naked swords intermixed with long spears. All these arms were bound together in a way that they clashed against each other as they were drawn along,

and made a harsh and frightful noise; so that the very spoils of the conquered could not be beheld without dread. After these wagons laden with armour there followed 3000 men, who carried the silver that was coined in 750 vessels, each of which weighed three talents, and was supported by four men. Others brought silver bowls, and goblets, and cups, all disposed in such order as to make the best show, and all very valuable, as well for their size as the thickness of their engraved work. On the third day, early in the morning, first came the trumpeters, who did not sound as they were wont in a procession or solemn entry, but such a charge as the Romans use when they animate their soldiers to battle. Next followed young men, girt about with girdles curiously wrought, who led to the sacrifice 120 stalled oxen, with their horns gilded, and their heads adorned with ribands and garlands; and with these were boys carrying platters of silver and gold. After this was brought the gold coin, which was divided into vessels that weighed three talents, like those that contained the silver; they were in number fourscore wanting three. These were followed by those who carried the consecrated bowl, which Æmilius caused to be made, that weighed ten talents, and was all beset with precious stones. Then were exposed to view the cups of Antigonus and Seleucus, and such as were made after the fashion invented by Thericles, and all the gold plate that was used at Perseus's table. Next to these came Perseus's chariot, in which his armour was placed, and on that his diadem. And, after a little intermission, the king's children were led captives, and with them a train of nurses, masters, and governors, who all wept and stretched forth their hands to the spectators, and taught the little infants to beg and entreat their compassion. There were two sons and a daughter, who, by reason of their tender age, were altogether insensible of the greatness of their misery, which in-

sensibility of their condition rendered it much more deplorable, insomuch that Perseus himself was scarcely regarded as he went along, while pity had fixed the eyes of the Romans upon the infants, and many of them could not forbear tears : all beheld the sight with a mixture of sorrow and joy until the children were past. After his children and their attendants came Perseus himself, all clad in black, and wearing slippers, after the fashion of his country. He looked like one altogether amazed and deprived of reason through the greatness of his misfortunes. Next followed a great company of his friends and familiars, whose countenances were disfigured with grief, and who testified to all who beheld them, by their tears and their continual looking upon Perseus, that it was *his* hard fortune they so much lamented, and that they were regardless of their own. After these were carried 400 crowns, all of gold, sent from the cities by their respective ambassadors to Æmilius, as a reward due to his valour. Then he himself came, seated on a chariot magnificently adorned, a man worthy to be beheld, even without these ensigns of power : he was clad in a garment of purple interwoven with gold, and held a laurel branch in his right hand. All the army, in like manner, with boughs of laurel in their hands, and divided into bands and companies, followed the charriot of their commander ; some singing odes, according to the usual custom, mingled with raillery ; others songs of triumph, and the praises of Æmilius's deeds, who was admired and accounted happy by all men, yet envied by no one that was good."

"The ancient capital of the kings of Macedon," says Monsieur de Pouqueville, "does not announce itself in its desolation to the eyes of the stranger, as do Athens and Corinth, by the display of the remains of former splendour. Its vestiges are found on an eminence sloping to the southwest, and surrounded by marshes. In vain, however, does the



traveller look for the walls of the city; for the citadel; for the dikes constructed to defend from inundation the temples and buildings, and other monuments of its grandeur. The barbarians from the North, the Romans, and the lapse of successive ages, have destroyed even the ruins. The once powerful city of Pella is now sunk down into fragments of tombs, masses of brick and tile, and about threescore huts, inhabited by Bulgarians, with a tower garrisoned by about a dozen Albanians. Such are the present edifices, population, and military establishment of Pella, once the powerful capital of Alexander and Perseus! A low Mohammedan now commands, whip in hand, in the city where Alexander first saw the light; and the paternal seat of that monarch, whose dominions extended from the Adriatic to the Indus, was, some years ago, the property of Achmet, son of Ismael, bey of Serres."

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### PERSEPOLIS.

"I know  
The wealth," she cries, "of every urn  
In which unnumbered rubies burn,  
Beneath the pillars of CHILMINAR."—MOORE.

THIS city is supposed to have been founded by the famous Jemsheed, from whom it is to this day called Tuklit-e-Jemsheed—the throne of Jemsheed—a prince to whom Persian authors attribute many inventions,\* and to whom they refer the first great

\* Sir John Malcolm has preserved the following tradition of Jemsheed, from Moullab Ackber's MSS. : "Jemsheed was the first who discovered wine. He was immoderately fond of grapes, and desired to preserve some, which were placed in a large vessel, and lodged in a vault for future use. When the vessel was opened, the grapes had fermented. Their juice in this state was so acid, that the king believed it must be poison-

reform in the manners and usages of their countrymen. He also introduced the solar year, and ordered the first day of it, when the sun enters Aries, to be celebrated as a festival.

An old Persian author has left the following description of Persepolis : " Jemsheed built a fortified palace at the foot of a hill which bounds the fine plain of Murdasht to the northwest. The platform on which it was built has three faces to the plain and one to the mountain, and is formed of hard black granite. Its elevation from the plain is ninety feet, and every stone used in this building is from nine to twelve feet long, and broad in proportion. There are two great flights of stairs leading to it, so easy of ascent that a man can ride up on horseback : part of this edifice still remains in its original state, and part is in ruins. The palace of Jemsheed is that now called the Chesel-Setoon, or Forty Pillars. Each pillar is formed of a sculptured stone sixty feet high, and ornamented in a manner so delicate that it would seem to rival upon hard granite the most finished carving upon the softest wood. There is no granite like that of which these pillars are made to be found now in Persia, and it is unknown from whence it was brought. Some most beautiful and extraordinary figures ornament this

ous. He had some vessels filled with it, and poison written upon each ; these were placed in his bedroom. It happened that one of his favourite ladies was affected with nervous headaches. The pain distracted her so much that she desired death ; and, observing a vessel with the word poison written upon it, she took it and swallowed its contents. The wine—for such it had become—overpowered the lady, who fell into a sound sleep, and awoke much refreshed. Delighted with the remedy, she repeated the dose so often that the monarch's poison was all drunk. He soon discovered this, and forced the lady to confess what she had done. A quantity of wine was now made, and Jemsheed and all his court drank of the new beverage, which, from the circumstance that led to its discovery, is to this day known in Persia by the name of *zeher-ekhoosh*, or the delightful poison."

palace ; and all the pillars which once supported the roof (for that has fallen) are composed of three pieces of stone, joined in so exquisite a manner as to make the beholder believe that the whole shaft is one piece. There are in the sculpture several figures of Jemsheed ; in one he has an urn in his hand, in which he burns benzoin while he stands adoring the sun ; in another he is represented as seizing the mane of a lion with one hand, while he stabs him with the other."

This city stood in one of the finest plains of Persia, being eighteen or nineteen leagues in length, and varying from two to six leagues in breadth. It is watered by the great river Araxes, and a multitude of smaller streams. Within the compass of this plain there were nearly fifteen hundred villages, without reckoning those in the neighbouring mountains, all adorned with pleasant gardens, and planted with trees. The entrance to the plain on the west side has received as much grandeur from nature, as the city which covered it could do from industry or art.

Some authors say that to attempt any conjecture of the period when this city first arose would be useless, and that the most that can be done is to determine with some probability the eras of the different remaining ruins. Mr. Francklin, however, when in Persia, met with a short account of the building the palace of Jemsheed, in MS., being part of a work called Rouzut al Sefa, or the Garden of Purity, of which he gives the following translation: "It is related by historians that King Jemsheed removed the seat of government, which was formerly in the province of Sejestan, to Fars; and that in the neighbourhood of Shiraz, having taken in a spot of ground twelve furlongs in length (forty-eight English miles), he there erected such a palace that in the seven kingdoms of the world there was nothing that could equal it. The remains of that palace, and many of the pillars of it,

are visible to this day; and he caused the palace to be called Chehul Minar, or Forty Pillars. Moreover, when the sun, quitting the sign Pisces in the heavens, had entered Aries, Jemsheed, having assembled all the princes, nobles, and great men of the empire at the foot of his imperial throne, did on that day institute a grand and solemn festival; and this day was henceforth called Noo Roze, or first day of the new year (when the foundation of Persepolis was laid), at which period he commanded, from all parts of the empire, the attendance of the peasants, husbandmen, soldiers, and others, in order to prosecute the design; requesting that all, with joyful hearts and willing hands, should lend their assistance in completing the work. This numerous assembly obeyed the command of their monarch, and the building was finished with all signs of mirth and festivity."

To this account the Persians add, that Queen Homaie, who flourished about eight hundred years after Jemsheed, added a thousand columns.

Diodorus gives some account of the workmen employed in building this palace. "Cambyzes, the son of Cyrus," says he, "conquered Egypt in the third year of the seventy-third Olympiad, when he pillaged the country and burned the temples, the treasures of which the Persians carried off into Asia; and they also led away with them the workmen and architects of Egypt, whom they caused to build the famous palace of Persepolis, and several edifices in other cities." This account appears the more probable, since M. le Comte de Caylus justly observes, they cannot be attributed to the Persians before Cyrus, whom Herodotus describes as a people of great simplicity, having neither temples nor altars, but worshipping Jupiter on the tops of mountains. What is said by Diodorus, then, accounts for the Egyptian aspect of Persepolis. There are appearances of five different buildings united in one, and each apparent-

ly of a different age, after the manner of the Egyptians.

Whatever doubts there may be as to the origin of Persepolis, there are none as to its destruction by Alexander.

As this conqueror drew near the city, he perceived a large body of men, who presented a most lamentable spectacle. These were about four thousand Greeks, advanced in years, who were prisoners of war, and had suffered all the tortures which Persian tyranny could invent. The hands of some had been cut off, the feet of others; others, again, had lost their noses and ears; and, to complete their cruelty, the Persians impressed barbarous characters on their faces with hot irons, and afterward made the unhappy men a laughing-stock, and kept them for their sport. They appeared like so many shadows rather than men, and Alexander could not refrain from tears at the sight. As they besought him to commiserate their condition, he bade them, with the utmost tenderness, not to despond, and assured them that they should again see their country. This, however, they did not desire, being unwilling to be seen by their former companions in their dreadful condition. They prayed the king, therefore, to let them remain where they were, but to rescue them from their oppressors. This Alexander did; but he was so enraged at what he had seen, that he set the city on fire soon after. Another account is, that the conqueror called his generals together, and represented to them that no city in the world had been more fatal to the Greeks than Persepolis, the ancient residence of the Persian monarchs, and capital of their empire; for that it was from thence all those mighty armies had poured forth which overran Greece and laid waste the finest part of Europe, and, therefore, it was incumbent on them to avenge the manes of their ancestors.

Animated by this representation, the soldiers forced

their way into the city, put all the men to the sword, and rifled and carried away all their goods, among which was abundance of rich and costly furniture, and ornaments of all sorts. There were vast quantities of silver and no less of gold, great numbers of rich garments, some of purple, and others embroidered with gold, all of which, says Diodorus, became a prey to the ravenous soldiers; for, though every place was full of rich spoil, the covetousness of the Macedonians was insatiable. They were even so eager in plundering that they fought with each other with drawn swords, and many who were suspected of having got a larger share than the rest were killed in the quarrel. Some things which were of extraordinary value they divided with their swords, and each took a part. Others, in their rage, cut off the hands of such as laid hold of an article in dispute. They ravished the women as they were in their jewels and rich attire, and then sold them for slaves. The riches obtained on this occasion are said to have amounted to no less than eighty-six millions of dollars!

Such is the account left by Diodorus. He next proceeds to describe the destruction of the palace. "Alexander," says he, "made a great feast for the entertainment of his friends in commemoration of his victory, and offered magnificent sacrifices to the gods. At this feast there were women of the most abandoned character, and among the rest, a courtesan named Thais, an Athenian, then mistress to Ptolemy, afterward king of Egypt, who said, in a gay tone of voice, 'That it would be a matter of inexpressible joy to her were she permitted, masked as she then was, and in order to end the festival nobly, to burn the magnificent palace of Xerxes, who had burned Athens, and to set it on fire with her own hand, that it might be said in all parts of the world that the women who had followed Alexander in his expedition to Asia had taken much better revenge on the



Persians for the many calamities they had brought upon the Grecians than all the generals of the latter by sea and land.'

"This spreading about, and coming to the ears of the young men, presently one of them cried out, 'Come on, then; bring firebrands!' At this, others with joy set up a shout, but declared that so brave an exploit belonged only to Alexander himself to perform. The king, excited at these words, embraced the proposition; upon which, as many as were present, leaving their cups, leaped upon the table, and shouted that they would now celebrate a victorious festival to Bacchus. Quickly multitudes of firebrands were got together; then all the women at the feast who played on musical instruments were called for; and now the king, with songs, pipes, and flutes, led the way to the conflagration, followed by Thais, who, next after him, threw the first firebrand into the palace. This example was instantly followed by the rest, and the building was soon in flames. But Alexander now repented of what had been done, and gave orders for their extinction; but it was too late; the palace was burned, and now remains nearly in the same state in which it was left by the fire."

According to Arrian, Alexander burned this palace much against the will of Parmenio, who exhorted him to leave it untouched. To which Alexander answered that he was resolved to avenge the injuries Greece had received from the Persians, who had burned her temples, and committed many other barbarous devastations.

Still it is probable that it was some temple, and not this building, that was thus destroyed by Alexander, as it is recorded by Strabo and Arrian, that the Macedonian monarch inhabited the royal palace at Persepolis after his return from India. Added to which, it is certain that there are at this time no marks of fire on any part of the ruins.

In respect to these ruins it has been observed,

that magnificent columns, portals, and other architectural decorations mark this spot as the site of a splendid *palace*; while the style of the sculptures and of the inscriptions, many of them in the single-headed character which is found only at this place, Nineveh, Babylon, Susa, and Ván, proves them to be of a very high antiquity. Mr. Kinneir says they are generally admitted to be the remains of the *palace* destroyed by Alexander; and the striking resemblance of the building as it exists to the description of it by Diodorus, is, in his opinion, sufficient to remove any doubt that may exist upon the subject. We confess that such is not our impression.

Those who regard the ruins as being the remains of a Persian temple, insist that the sculptured subjects, as well as the style of architecture, resemble in many particulars those of Egypt; among which may be mentioned the figures divided by trees, the sphinxes, the vases and chains, the domes and architraves, the subterranean passages in the tombs, the sarcophagi and urns, and the well, twenty-five feet deep and fifteen square. The sculpture at Persepolis was also painted mostly in blue, a favourite colour with the Egyptians, but sometimes in black and in yellow. For these remarks we are indebted to Mr. Buckingham.

The opinion that these ruins are the remains of the palace, rests not on the authority of all history, but on the assertion merely of Quintus Curtius and Diodorus; and the whole story as to the burning is said to have been copied from a Greek writer named Clitarchus.\* But, however this may be, certain it is that *the city* was not destroyed by Alexander, for it was a very important place many centuries after.

\* Kæmpfer, Hyde, Niebuhr, and St. Croix regard the ruins as those of a palace: Della Valle, Chardin, D'Hancarville, and others as those of a temple. This is a question, however, which many writers regard as being impossible of solution till an alphabet shall have been discovered of the arrow-headed inscriptions.

Though Persepolis long survived the events we have been considering, its inhabitants are said to have regarded with unextinguishable hatred the people by whom they had been conquered ; and, as if inspired by those fragments of former glory with which they were surrounded, they maintained a character for pride and courage that was not entirely subdued till several centuries after the Arabians first overran Persia.

Its subsequent history is thus summed up by Mr. Fraser : " It was among the earliest conquests of Ardeshir Babegan ; Shepoor II. made it his residence ; Yesdigird I. held his court there ; and Hoormuz II., who reigned at the close of the sixth century, passed two months every year in it. In the succeeding age, however, it ceased to be a royal residence ; for Khoosroo Purveez bestowed its government on one of his favourites ; and it was here that the last of the Sassanian kings lay concealed, when called to the throne in 632. Twelve years afterward it capitulated to the Mohammedans ; but the people, having slain their foreign governor, were all put to the sword. The city was ultimately destroyed by Sumaneah-u-Dowlan and the fanatical Arabs in 982. Such," concludes Mr. Fraser, " is a sketch of the latter days of Istakhar (the only name by which the city is recognised by the native Persian historians) ; but the questions, who was its founder, and who raised the mighty fabrics of which the ruins still astonish the traveller, yet remain unanswered."

It has been truly said that we cannot proceed a step in Persia without encountering some monument of the cruelty of conquerors and of the greatness of human vicissitudes. These ruins have been so variously described, that, had not travellers agreed in respect to their latitude and longitude, one would be tempted to suspect they had visited different places.

" It is very difficult to give any detailed account

of the ruins of this celebrated place," says Mr. Buckingham. "There is no temple, as at Thebes, at Palmyra, or at Balbec, sufficiently predominant over all other surrounding objects to attract the chief attention, and furnish of itself sufficient matter for description and observation. Here all consists of broken and detached fragments, extremely numerous, and each worthy of attention, but so scattered and disjointed as to give no perfect idea of the whole. Its principal feature is, that it presents an assemblage of tall, slender, insulated pillars, and separate doorways and sanctuaries, spread over a large platform, elevated, like a fortification, from the level of the surrounding plain."

"The works of different travellers describing these ruins," says Sir William Ouseley, "furnish many instances of extraordinary variation. But this discordance is not peculiar to those who have written accounts of Persepolis. We find that, concerning the same visible and tangible objects, two, three, and even four travellers in other countries have disagreed; all men of considerable ingenuity, and none intending to deceive." He then refers to the following passage in Sir Thomas Herbert's Travels relating to these ruins: "Forasmuch as the remaining figures or images are many and different, and so many as in two days I was there it was impossible I could take the full of what I am assured an expert limner may very well spend twice two months in ere he can make a fancy draught; for, to say the truth, this is a work much fitter for the pencil than the pen; the rather for that I observe how that travellers, taking a view of some rare piece together, from the variety of their fancy usually differ in those observations; so that when they think their notes are exact, they shall pretermitt something that a third will light upon."

"Nothing," says Mr. Fraser, "can be more striking than the appearance of the ruins on approach-



PERSEPOLIS.





ing them from the southwest. Placed at the base of a rugged mountain, on a terrace of mason-work that might vie with the structures of Egypt, they overlook an immense plain, enclosed on all sides by distant but dark cliffs, and watered by the Kour Ab, which once supplied a thousand aqueducts. But the water-courses are dried up; the plain is a morass or a wilderness; for the great city, which once poured its population over the wide expanse of Merdusht, has disappeared, and the gray columns rise in solitary grandeur, to remind us that mighty deeds were done in the days of old."

The last notice we have of this place by an Eastern writer is by Mirza Jan, in his account of a journey he made from Shiraz to Isfahan. "Beyond the village of Kenarch, about half a parasang, is a mountain, and at the foot of it an extraordinary place, wherein are columns and marbles sculptured with strange devices and inscriptions, so that most persons imagine this edifice to have been constructed before the creation of man." This is somewhat curious, as we might suppose the sculptures themselves gave sufficient evidence of man's existence.

The following account of these ruins is given by Mr. Francklin: "They are about two days' journey from Shiraz, on a rising ground, in a plain surrounded by an amphitheatre of mountains. They occupy a circumference of one thousand four hundred square yards. The front is six hundred paces from north to south, and three hundred and ninety from east to west, and the height of the foundation from forty to fifty feet.

"The columns are ascended by a grand staircase of blue stone about fifty feet high, the sides being embellished with two immense sphinxes, dressed out with beadwork. At a small distance from these portals you ascend another flight of steps leading to the grand hall of columns. The sides of these stairs are charged with reliefs of figures holding vessels in

their hands, camels, triumphal cars, horses, oxen, and rams. At the head of the stairs is a representation of a lion seizing a bull. These stairs lead to the great hall of forty or fifty pillars, in nine rows of six each, of which fifteen remain entire, from seventy to eighty feet high, their diameter at the base being twelve feet, and the distance between the columns twenty-two. Their pedestals are curiously wrought and but little injured, the shafts fluted to the top, and the capitals adorned with a profusion of fretwork. East of this are the remains of a square building, entered by a door of granite, most of the doors and windows standing being of black marble highly polished. On the sides of the doors, at entering, are bas-reliefs of two figures, representing a man stabbing a goat; a common device all over the palace. Over another door of the same apartment are two men, and a domestic behind them with an umbrella. At the southwest entrance of this apartment are two large stone pillars, carved with four figures in long garments, holding spears ten feet long. Exclusive of the ancient inscriptions in unknown characters interspersed over these ruins, there are others accurately described by Niebuhr. Behind the hall of pillars, and close under the mountains, are the remains of a very large building, with two principal entrances from northeast and southwest, the wall divided into several partitions, ornamented with sculpture, and over its twelve doors the relief of the lion and bull, as before; and, besides the usual figures, one of a man in long garments, with a cap turret-formed, seated on a pillar, holding in his hand a small vessel, and wearing a girdle round his waist projecting beyond his clothes; under him are several lions. Behind this ruin, a considerable way to the north, up the mountain Rehumut, are the remains of two buildings, with three sides cut out of the rock, forty feet high, and that were ascended to by steps now destroyed. Two of the sides are load-

ed with carvings, as of some religious ceremony, including the figure last mentioned. Former travelers have supposed that these were the tombs of the kings of Persia; the natives call them Mujilis Gemsheed, or the Assembly of King Gemsheed, who resorted hither with his nobles. Under the reliefs, several openings lead to a dark subterranean passage, six feet by four, into the rock. At the foot of this mountain, to the south, are the remains of windows, like those in other parts of the palace; and a little westward from it is a stone staircase, leading to a magnificent square court, with pediments and corners of pillars, and on these are ancient inscriptions. In several parts of the palace there are stone aqueducts. These venerable ruins have suffered from time, weather, and earthquakes, and are half buried in sand washed down from the mountains."

Besides the inscriptions above alluded to, there are others in Arabic, Persian, and Greek. Dr. Hyde observes that these inscriptions are very rude and clumsy, and that some, if not all, are in praise of Alexander, and therefore concludes they must be later than that conqueror.

The Persepolitan capitals convey the idea of rich silks and feathers tied round the tops of tall wooden posts; and silks, feathers, and precious stones have always been the materials with which Eastern monarchs form their most gorgeous decorations.

These ruins bear incontrovertible evidence of antiquity; and, although in some particulars they resemble Egyptian, and in others Indian edifices, they, especially in the palace, possess leading features sufficiently distinct to entitle them to be considered as of a separate school. Yet, being traced to the time immediately subsequent to the Egyptian expedition under Cambyzes, they afford strong grounds for believing that the Thebaid architecture was in some degree copied into these works, so unlike anything previously constructed in Persia. That the

same style was not spread over the empire may be accounted for from its subjugation shortly afterward by the Greeks; and in later times, the use of the Gothic arch and Turkish dome, highly ornamented, has been generally introduced in the Persian palaces, mosques, and tombs.

The materials of which the palace was composed are chiefly hard blue stone; but the doors and windows are of black marble, and so beautifully polished that they reflect objects like a mirror. This is agreeably alluded to in an anecdote related by Mr. Murray in his *Historical Account of Travels in Asia*. "The high polish of the marble," says he, "was amusingly shown by a mastiff, who, seeing his own figure reflected on the walls, was worked up to fury, which was always increased by the view of the corresponding gestures in the reflected image; till the scene being repeated wherever they came, they were at length obliged to chain and send him off."

"In some places," says Mr. Fraser, "the number of sculptures is so great that they bewilder the eye. Those figures which are disposed in groups to suit the compartments are variously habited and employed. Some resemble royal guards and attendants, clothed in long robes, with brogue-like buskins, and fluted flat-topped caps, bearing bows and quivers, shields and spears. Others are placed in long rows, and appear to represent a procession of many nations, being differently dressed and equipped. They bear gifts and offerings, and lead animals of various sorts. The heads of the animals are so mutilated that it is impossible to say what they are meant to represent; their necks are decorated with collars of roses; short curled hair covers the chest, back, and ribs; and the workmanship is singularly correct and delicate."

Almost every one in the procession holds in his hand a figure like the lotos, a flower full of meaning with the ancients. That the Persians offered horses to the sun, and oxen to the moon, is fully shown by the figures in this procession.

“Though at first sight,” says Sir Robert Porter, “I acknowledge that a general similitude to the Egyptian contour strikes the mind, yet the impression gradually wears away when the details are examined; the finishing of the parts, and the grace and truth of the bas-reliefs, everywhere proclaiming the refined taste and master chisels of Greece.”

He supposes that these works of art were designed to perpetuate the memory of the grand religious procession of Cyrus the Great, described by Xenophon; or perhaps that of Darius, at the festival of the No Roz or vernal equinox, receiving presents from the many nations of his vast empire.

“The numerous basso-relievos,” says a celebrated French geographer, “are highly valuable, as illustrating the ancient costumes and manners of the Persians. Those carved on the walls of the staircase are numerous, exhibiting trains of Persian subjects from the different parts of the kingdom, bringing presents to the sovereign, led forward in small parties by officers of the court, acting as masters of the ceremonies. In other parts are figures of the king on his throne; and over him a symbolical representation of him in the form of a genius, or celestial type of the earthly potentate, conformably to the views inculcated by the ancient Persian religion. Guards of different descriptions are also delineated; and animals, partly exaggerated and symbolical, and partly fair representations of nature, contribute to the effect of lively and extended ornament. Battles, single combats, and other incidents in Persian history are here, as well as in the other Persian relics of antiquity, represented sometimes by symbols, and sometimes according to nature.”

Mr. Morier says, that though Le Brun and Chardin have given only one line of figures on the right of the staircase, he thought it was evident there must have been the same number on the left. He therefore hired some labourers from the surrounding vil-

lages to dig ; and, to his great delight, a second row of figures was discovered, highly preserved, the details of whose faces, hair, dress, arms, and general character seemed but as the work of yesterday. The faces of all the figures to the right of the staircase have been mutilated ; those of the newly-discovered ones to the left are quite perfect ; and this shows that they must have been covered before the invasion of the Saracens, to whom are attributed these mutilations.

Le Brun counted one thousand three hundred figures of men and animals, the half of which were as large as life, without including those on the tombs ; and he noticed the fragments of no less than two hundred and five columns. Destruction, however, is going on very rapidly. In one part there were twenty-five pillars standing in 1621, where there are only thirteen now.

The Hall of Pillars appears to have been detached from the rest of the palace, and to have had a communication with the other parts by galleries of stone. It is situated on an eminence, commanding an extensive view of the plain of Merdusht. It is strikingly grand, and conveys to the beholder the idea of a hall of audience of a powerful and warlike monarch.

The Palace of Forty Pillars (called Shehel Seeton) was the favourite residence of the later Sophi kings. The front is entirely open to the garden, and is sustained by a double range of columns, upward of forty feet high, each column shooting up from the united backs of four lions of white marble. The exhaustless profusion of splendid materials of which this palace is internally formed, which reflect their own golden or crystal lights on each other along with all the variegated colours of the garden, presents the appearance of an entire surface formed of polished silver and mother-of-pearl set with precious stones : a scene well fitted for an Eastern poet's dream, or some magic vision in the Tales of an Arabian Night.



This travellers suppose to be the precise part which formed the banqueting-hall in which Alexander displayed his triumph ; the place where the kings of Persia also received the homage of their subjects, exhibited their magnificence, and issued their edicts ; and the private palace specially appropriated to the domestic intercourse of the members of the royal family.

Sir Robert Porter says that he gazed on these ruins with wonder and delight. " Besides the admiration which the general elegance of their form and the exquisite workmanship of their parts excited," says he, " I never was made so sensible of the impression of perfect symmetry, comprising also in itself that of perfect beauty."

Mr. Morier states that on one of the highest columns he discovered the remains of a sphinx, a figure so common in all the ornaments of Persepolis ; that he could distinguish on the summit of every one something quite unconnected with the capitals ; so that the high columns have, strictly speaking, no capitals whatever, being each a long shaft to the very summit on which the sphinx rests. The capitals, he continues, of the lower columns are of a complicated order, composed of many pieces. There are also three distinct species of base.

Deslandes imagined that these columns never supported a roof, but idols ; on which Porter observes, " I am not aware of a precedent in any idolatrous country for such a wilderness of gods as we should have found assembled here in effigy ; and least of all could we expect to find such extravagant proofs of polytheism in a palace that appears to have owed its origin to the immediate ancestors of Cyrus, the simple worshippers of Mithra or the sun ; and the proudest decorations of which may be dated from Darius, the follower of the philosophic Zoroaster, whose image, the god of his idolatry, is nothing grosser than the element of fire. To suppose these

pillars to have been the supports of commemorating statues to the honour of the heroes of Persia seems equally untenable; for it is not in absolute monarchies, as in republics or in commonwealths, where kings form only one great member of the body politic, that the eminent warriors and worthies of the land have such monuments erected to them. In Persia we find the bas-reliefs of its kings and their attendants on the walls of its palaces; in Rome we find the statues of Brutus, and Cato, and Cicero under the ruins of the forum."

In regard to the magnificent colonnade which occupies the terrace, "the imagination," says Mr. Fraser, "cannot picture a sight more imposing than those vast, solitary, mutilated pillars, which, founded in an age beyond the reach of tradition, have witnessed the lapse of countless generations, and seen dynasties and empires rise, flourish, and decay, while they still rear their gray heads unchanged."

"On ascending the platform on which the palace of Chehelminar once stood," says Porter, "nothing can be more striking than the view of its ruins: so vast and magnificent, so fallen, mutilated, and silent; the court of Cyrus, and the scene of his bounties; the pavilion of Alexander's triumph, and, alas! the awful memorial of the wantonness of his power. But every object, when I saw it, was beautiful as desolate; amid the pleasing memories of the past awakening poignant regret that such noble works of ingenuity should be left to the desert alone; that this pile of indefatigable labour should be destined, from the vicissitudes of revolution, and the caprice, ignorance, or fanaticism of succeeding times, to be left in total neglect; or, when noticed, doomed to the predatory mallet, and every other attack of unreflecting destruction."

One of the most remarkable features of these ruins are the beds of aqueducts which are cut into the solid rock. The great aqueduct is discovered among

a confused heap of stones, almost adjoining to the ruined staircase. In some places it is so narrow that a man is obliged to crawl through ; in others it enlarges so that he can stand upright in it.

Sir William Ouseley says that he did not perceive among these monuments of antiquity which the Takht exhibits : 1, any object appearing to be a vestige of the Arsacidan kings ; 2, any vestige of the Sassanian dynasty, except two inscriptions ; 3, any representation of a crooked sword ; 4, any human figure with a full face ; 5, any human figure mounted on horseback ; 6, any figure of a woman ; 7, any sculpture representing ships, or alluding to naval or maritime affairs ; 8, any arches ; 9, any human figure sitting cross-legged, or resting on the knees and heels, according to modern usage in Persia ; 10, any human figure in a state of nudity ; 11, any vestiges either of wood or of brick ; 12, any remains of gilding ; 13, any insulated statue or sculptured figure separated from the general mass of marble, and showing in full relief the entire form of any object. Nor did he see any figure that has ever actually been an object of idolatrous veneration. "The reader will easily believe," continues Sir William, "that this catalogue of negative remarks might have been considerably augmented, when he considers the great extent of these stupendous ruins ; the seeming anomalies of their plan ; the extraordinary style of their architecture ; the labyrinths or narrow passages which have been excavated with much art in the adjacent mountains, and of which no traveller has yet ascertained either the termination or the mysterious design ; the multiplicity of ornamental devices in the ruins ; and, above all, of the human figures which their sculptures exhibit.

"That I have not exaggerated the wonders of Jemshedd's throne," observes this accomplished traveller and scholar, "will be evident, on a reference to the accounts given by most respectable persons of

various countries, who in different ages have visited its ruins. Not only youthful travellers, glowing with lively imaginations, but those of sober judgment, matured by the experience of many years, seem, as they approach these venerable monuments, to be inspired by the genius of Eastern romance; and their respective languages scarcely furnish epithets capable of expressing with adequate energy the astonishment and admiration excited by such a stupendous object."

Three quarters of a mile from Persepolis is the tomb of the Persian hero Rostum, consisting of four chambers hollowed out in the rock, adorned with the altar of fire, the sun, and a mystic figure. Under the sculpture of the second chamber is a gigantic equestrian figure, very perfect, with persons kneeling before him, and seeming to seize his hand; and on one side of this there is an inscription in ancient characters different from those at Persepolis.

A little to the north, at the foot of the rock, are two more figures of horsemen contending for a ring, and under the horses' feet are two human heads; and in a part of the rock to the east is a mutilated equestrian figure, with a horn on the left side of his forehead, called Iskunder zu el Kemeen, or Alexander, Lord of Horns.\*

In regard to the excavations, Mr. Kinneir is disposed to believe that they could have been applied to no other use than as receptacles for the dead. The city continued to rank among the first cities of the empire until the Mohammedan conquest, and was the burial-place of many of the Sassanian kings.

The body of Yesdigird, the last of that powerful race, was transported from the distant province of Khorassan to be interred at Persepolis, or rather, perhaps, in the cavities of Nuckshi Rustum.

"Our first, and, indeed, lasting impressions," says

\* In allusion to the horns of Jupiter Ammon.

Mr. Morier, "were astonishment at the immensity, and admiration at the beauties of the ruins. Although there was nothing in the architecture of the buildings, or in the sculptures and reliefs on the rocks, which could bear a critical comparison with the delicate proportions and perfect statuary of the Greeks; yet, without trying Persepolis by a standard to which it never was amenable, we yielded at once to emotions the most lively and the most enraptured."

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### PETRA (WADY MOUSA).

THE whole land of Idumea, now a mountainous rocky desert, was long vaguely known to be full of remains of ancient grandeur and magnificence; but the country was inhabited by fierce and intractable tribes of Arabs, who had inherited the spirit of their forefathers, and seemed to proclaim to approaching travellers, as the Edomites did to the children of Israel, "Thou shalt not pass."

"The evidence," says Monsieur de la Borde, "collected by Volney distinctly shows that the Idumeans were a populous and powerful nation, long posterior to the delivery of the remarkable prophecies concerning them recorded in Scripture; that they possessed a settled government; that Idumea contained many cities; that these cities have long been absolutely deserted; that Idumea was eminent as a commercial nation; and that it offered a much shorter route to India from the Mediterranean than the one ordinarily adopted."

Petra lies almost in a direct line between the Dead Sea and the Gulf of Akaba, at the head of the Red Sea. "At what period of time it was founded," says Chambers, "it is impossible to determine. From the mention of its inhabitants, the Edomites

or Idumeans, in scriptural history, as well as from the character of its monuments, it is evident, however, that the city must be of immense antiquity. The Edomites had command of ports on the Red Sea, which put the commerce of India and Ethiopia into their hands, and was the source, both at an early period of their history and in the time of the Roman empire, of all their greatness. Petra was the central point where the caravans rested between the Asiatic seas and the Mediterranean. The book of Job, a work of great antiquity, proves distinctly the great prosperity of his countrymen, the Edomites, and their acquaintance with many civilized arts. From it we learn that they wrought mines, manufactured brass wire, and coined money; that they possessed mirrors, used scales and the weaver's shuttle, and had many musical instruments; and, finally, that they were well advanced in astronomy and natural history, and had correct notions of a Deity and a future state. They also cut inscriptions on tablets, and their rich men built splendid tombs. All these things betokened no mean degree of civilization in the land of Edom at a very early date, and confirm the supposition that portions of the remains of Petra are among the oldest, if not really the oldest, existing monuments of man's hands."

Dr. Vincent says, "Petra is the capital of Edom or Seir, the Idumea or Arabia Petræa of the Greeks, the Nabotæa, considered by geographers, historians, and poets as the source of all the precious commodities of the East. Notwithstanding that the caravans decreased in proportion to the advance of navigation, still Petra was a capital of consideration in the age of the Periplus; a proportion of the trade still passed from Leukè Komè (the white village) to this city, and its princes maintained a rank similar to that of Herod in Judæa. In all the subsequent fluctuations of power, some commercial transac-



tions are discoverable in this province ; and if Egypt should ever be under a civilized government again, Petræa would be no longer a desert."

"The Nabatæi," says Pliny, "inhabited a city called Petra, in a hollow somewhat less than two miles in circumference, surrounded by inaccessible mountains, with a stream running through it. It is distant from the town of Gaza, on the coast, six hundred miles, and from the Persian Gulf one hundred and twenty-two."

Strabo says, "the capital of the Nabatæi is called Petra ; it lies in a spot which is itself level and plain, but fortified all round with a barrier of rocks and precipices ; within, furnished with a spring of excellent quality, for the supply of water and the irrigation of gardens ; without this circuit, the country is in a great measure desert, especially towards Judæa."

Such are the ancient accounts of a city which for many centuries had been to Europe as if no traces of it existed.

Very little is known of the history of this remarkable city, and of this little we have space only for a few incidents.

When Antigonus had obtained possession of Syria and Judæa, he sent one of his generals (Athenæus) against the people of Petra, who had made several inroads into the former country, and carried away a large booty. Athenæus succeeded so far that he took the town and recovered all the spoils deposited in it ; but in his retreat the Arabs defeated his troops, regained the spoil, and finally repossessed themselves of their city. They then wrote a letter to Antigonus, complaining of the injustice with which Athenæus had treated them. At first Antigonus affected to disapprove of the proceedings of his general ; but, the moment he could assemble a sufficient number of troops, he despatched his son Demetrius into Arabia, with orders to chastise the Petræans with

the utmost severity. This, however, was easier to be said than done. Demetrius marched thither, it is true; but he could not take the city, and found himself compelled to make the best treaty he could, and return. The following account of this expedition is given by the author of the "Harmonies of Nature." "When Demetrius, by order of his father Antigonus, sat down before Petra with an army, and began an attack upon it, an Arab accosted him after the following manner: 'King Demetrius, what is it you would have? What madness can have induced you to invade a people, inhabiting a wilderness, where neither corn, nor wine, nor any other thing you can subsist upon is to be found? We inhabit these desolate plains for the sake of liberty; and submit to such inconveniences as no other people can bear in order to enjoy it. You can never force us to change our sentiments nor way of life; therefore we desire you to retire out of our country, as we have never injured you; to accept some presents from us; and to prevail with your father to rank us among his friends.' Upon hearing this, Demetrius accepted their presents and raised the siege."

This city, in the time of Augustus, was the residence of a sovereign prince, and considered the capital of Arabia Petræa; but the country was conquered by Trajan, and annexed to the province of Palestine. In more recent times, Baldwin I., king of Jerusalem, having made himself master of Petra; gave it the name of the Royal Mountain.

The arguments showing that the ruins of Wady Mousa are those of ancient Petra are thus stated by Colonel Leake: "The country of the Nabatæi, of which Petra was the chief town, is well characterized by Diodorus as containing some fruitful spots, but as being, for the most part, desert and without water. With equal accuracy, Eratosthenes, Strabo, and Pliny all describe Petra as being on a line drawn from the head of the Arabian Gulf (Suez) to Babylon,

at the distance of three or four days' journey from Jericho, and of four or five from Phœnicon, which was a place now called Moyeleh, on the Nabatæan coast, near the entrance of the Ælanitic Gulf; and as being situated in a valley of about two miles in length, surrounded with deserts, enclosed within precipices, and watered by a river. The latitude of  $30^{\circ} 20'$ , ascribed by Ptolemy to Petra, agrees, moreover, very accurately with that, which is the result of the geographical information of Burckhardt. The vestiges of opulence, and the apparent date of the architecture at Wady Mousa, are equally conformable with the remains of the history of Petra found in Strabo, from whom it appears that, previous to the reign of Augustus, or under the latter Ptolemies, a very large portion of the commerce of Arabia and India passed through Petra to the Mediterranean, and that *armies* of camels were required to convey the merchandise from Leuce Come [Leukè Komè], on the Red Sea, through Petra, to Rhinocolura, now El Arish. But among the ancient accounts regarding Petra, none are more curious than those of Josephus, Eusebius, and Jerome, all persons well acquainted with these countries, and who agree in stating that the sepulchre of Aaron in Mount Hor was near Petra. From hence it seems evident that the present object of Mussulman devotion, under the name of the tomb of Haroun, stands upon the same spot which has always been regarded as the burying-place of Aaron; and there remains little doubt, therefore, that the mountain to the west of Petra is the Mount Hor of the Scriptures; Mousa being, perhaps, an Arabic corruption of Movra, where Aaron is said to have died."

Till within a few years, these ruins have been to Europeans as though they did not exist. In 1807, M. Seetzen, travelling under the name of Morse, made an excursion into Arabia Petræa as far as what he calls the frontiers of Idumea, but he did not

approach the ruins of the capital.\* The first traveller who gave to the Christian world any knowledge of this city was Burckhardt. In this journey, made in the summer of 1812, he encountered many dangers and difficulties; not so much from the inaccessible nature of the country, as from the rapacity and jealousy of the Arabs, who conceive that their ruined towns are all filled with hidden treasures, and that European visitors come for the sole purpose of carrying them away. "I see now clearly," said his guide, "that you are an infidel, who have some particular business among the ruins of the city of our forefathers; but, depend upon it, we shall not suffer you to take out a single para of all the treasures hidden therein; for they are in our territory, and belong to us." Beset with these difficulties, Burckhardt had little opportunity of doing more than merely to ascertain that such ruins as those of Petra actually existed. "I was particularly anxious," says he, in his journal, under date of August 22, "to visit Wady Mousa, of the antiquities of which I had heard the country people speak in terms of great admiration; and from thence I had hoped to cross the desert in a straight line to Cairo; but my guide was afraid of the hazards of a journey through the desert. I therefore pretended to have made a vow to slaughter a goat in honour of Haroun (Aaron), whose tomb I knew was situated at the extremity of the valley; and by this stratagem I thought that I should have the means of seeing the valley in my way to the tomb. To this my guide had nothing to oppose: the dread of drawing upon himself by resistance the wrath of Haroun, completely silenced him." Speaking of the antiquities of Wady Mousa, the same traveller says, "Of these I regret that I am not able to give a very complete account. I well knew the character of the people around me. I was without

\* He is supposed to have been poisoned at Akaba, where he died.

protection in the midst of a desert, where no traveller had ever before been seen; and a close examination of these works of the infidels, as they are called, would have excited suspicions that I was a magician in search of treasures. I should at least have been detained, and prevented from prosecuting my journey to Egypt, and in all probability should have been stripped of the little money which I possessed, and, what was infinitely more valuable to me, of my journal-book. Future travellers may visit the spot under the protection of an armed force; the inhabitants will become more accustomed to the researches of strangers, and the antiquities of Wady Mousa will then be found to rank among the most curious remains of ancient art."

We will now give some account of the visit made to this place by Mr. Banks, and the party by whom he was accompanied. Having quitted the tents of the Bedouins, with whom they had sojourned for a few days, they passed into the valley of Ellasar, where they noticed some relics of antiquity, which they conjectured to be of Roman origin. Here they rested with a tribe of Arabs. The next day they pursued their journey, partly over a road paved with lava, which was evidently a Roman work, and stopped that evening at Shuback, a fortress in a commanding situation.

In the neighbourhood of this place they encountered some difficulties from the Arabs, but which by their spirit and firmness they overcame, and proceeded unmolested till they reached the tents of a chieftain named Eben Raschib, who took them under his protection. This encampment was situated on the edge of a precipice, from which they had a magnificent view of Mount Gebel-Nebe-Haroun, the hill of the prophet Aaron (Mount Hor), and a distant prospect of Gebel-Tour (Mount Sinai) was also pointed out to them. In the foreground, on the plain below, they saw the tents of the hostile Arabs, who were

determined to oppose their passage to Wady Mousa, the ruins of which were also in sight.

Perceiving themselves thus, as it were, waylaid, they sent a messenger to the chief, requesting permission to pass; but he returned for answer that they should neither cross his lands nor taste his water. They were, in fact, in the land of Edom, to the king of which Moses sent messengers from Kadish. "Let us pass," said he, "I pray thee, through thy country; we will not pass through the fields or through the vineyards, neither will we drink of the waters of the well: we will go by the king's highway; we will not turn to the right hand nor to the left until we have passed thy borders." But Edom said unto him, "Thou shalt not pass by me, lest I come out against thee with the sword."—*Numbers*, xx., 17, 18.

After some negotiation, however, the travellers at last obtained permission to pass, but not to drink of the waters. Still they did not very faithfully observe this stipulation; for, on reaching the borders of a bright, sparkling rivulet, their horses would taste of its cooling waters; and Eben Raschib, their protector, insisted also that they should be gratified. On crossing this stream they entered on the wonders of Wady Mousa.

The first object that attracted their attention was a mausoleum, at the entrance of which stood two colossal animals, but whether lions or sphinxes they could not determine, as they were much defaced and mutilated. Advancing towards the principal ruins, they then entered a narrow pass, varying from fifteen to twenty feet in width, overhung by precipices, which rose to the general height of two hundred feet, sometimes reaching five hundred, darkening the path by their projecting ledges. In some places niches were excavated in the sides of this stupendous gallery, and here and there rude masses stood forward, bearing a remote and mysterious re-





ENTRANCE TO PETRA ; OR, WADY MOUSA.



semblance to the figures of living things, but over which time and oblivion had drawn an inscrutable and everlasting veil. About a mile within this pass they rode under an arch which connected the two sides together, and they noticed several earthen pipes which had formerly distributed water.

Having continued to explore the gloomy windings of this awful corridor for about two miles, the front of a superb temple burst on their view. A statue of Victory, with wings, filled the centre of an aperture in the upper part, and groups of colossal figures, representing a centaur and a young man, stood on each side of the lofty portico. This magnificent structure is entirely hewn out from the solid rock, and preserved from the ravages of the weather by the projections of the overhanging precipices. About three hundred yards beyond this temple they met with other astonishing excavations; and, on reaching the termination of the rock on their left, they found an amphitheatre which had also been excavated, with the exception of the proscenium, and this had fallen into ruins. On all sides the rocks were hollowed into innumerable chambers and sepulchres; and a silent waste of desolated palaces, and the remains of different edifices, filled the area to which the pass led.

Captains Irby and Mangles, who accompanied Mr. Banks, give the following account of the wonders of this place: "Our defile brought us directly down into the valley of Wady Mousa, whose name had become so familiar to us. It is, at the point where we entered it, a stony but cultivated valley, of moderate size, without much character or beauty, running in a direction from east to west. A lesser hollow, sloping down to it from the south, meets it at an angle. At the upper end of the latter valley is the village, seen over stages of hanging fruitgrounds, which are watered by a spring. \* \* \* Some hundred yards below this spring begin the outskirts of the vast ne-

ropolis of Petra. \* \* \* As we advanced, the natural features of the defile grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented at last a continued street of tombs, beyond which the rocks, gradually approaching each other, seemed all at once to close without any outlet. There is, however, one frightful chasm for the passage of the stream, which furnishes, as it did anciently, the only avenue to Petra on this side (the eastern).

"It is impossible," continues Captain Irby, "to conceive anything more awful and sublime than the eastern approach to Petra. The width is not more than just sufficient for the passage of two horsemen abreast; the sides are in all parts perpendicular, varying from four hundred to seven hundred feet in height; and they often overhang to such a degree, that, without their absolutely meeting, the sky is intercepted and completely shut out for one hundred yards together, and there is little more light than in a cavern." This half subterranean passage is more than two miles in length, and retains throughout the same extraordinary character.

"After passing the Khasne, the defile becomes contracted again for 300 yards, when suddenly the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys, like those we had passed, branch out in all directions. (All of these ravines, however, that were explored, were found to terminate in a wall of rock, admitting of no passage outward or inward.) The sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we had ever beheld. We must despair to give the reader an idea of the peculiar effect of the rocks, tinted with most extraordinary hues, whose summits present us with Nature in her most savage and romantic form, while

their bases are worked out with all the symmetry and regularity of art, into colonnades and pediments, and ranges of corridors adhering to the perpendicular surface."

The next party that visited Petra were Messrs. Laborde and Linant. After traversing Wada Araba, they entered Wady Mousa, the "mysterious valley of Petra." Laborde states that, notwithstanding the perfect good feeling which existed between them and their conductors, he felt an indefinable kind of fear that the grand object of their journey—a minute investigation of Petra—might, after all, be defeated. The "Fellahs of Wady Mousa" were yet to be reconciled to their plan of operations.

But, in drawing near to the city, a danger, says M. Laborde, on which they had not reckoned, proved the cause of their security. The plague had been brought from the shores of the Mediterranean into the secluded valley of Wady Mousa, and the Fellahs had fled from its violence. The travellers, therefore, during their inspection of the ruins, were comparatively free from annoyance; but they would have stayed longer had not their Arab conductors, who were afraid of the plague, teased them to return; and the fact of their being in Petra was also beginning to spread.

Messrs. Laborde and Linant arrived at Wady Mousa from the south; and, on reaching a point from which they could see the extent of the town, they were struck with amazement at the immense mass of ruins strewed around, and the extensive circle of rocks enclosing the place, pierced with innumerable excavations. In fact, words are inadequate to convey a clear idea of the ruins of Petra.

In Laborde's plan of Petra, the town is exhibited as completely encircled by huge rocks, which are excavated in every variety of form. The only entrance is from the southwest, by the windings of a

narrow ravine, through which flows the river, or, rather, stream of Wady Mousa.\*

"We wound round à peak," says M. Laborde, "surmounted by a single tree. The view from this point exhibited a vast, frightful desert; a chaotic sea, the waves of which were petrified. Following the beaten road, we saw before us Mount Hor, crowned by the tomb of the prophet, if we are to credit the ancient tradition preserved by the people of that country. Several large and ruinous excavations which are seen in the way may arrest the attention of a traveller who is interested by such objects, and has no notion of those still concealed from his view by the curtain of rocks which extends before him; but at length the rock leads him to the heights above one more ravine, whence he discovers within his horizon the most singular spectacle, the most enchanting picture which Nature has wrought in her grandest mood of creation; which men, influenced by the vainest dreams of ambition, have yet bequeathed to the generations that were to follow them. At Palmyra, Nature renders the works of man insignificant by her own immensity and her boundless horizon, within which some hundreds of columns seem entirely lost. Here, on the contrary, she seems delighted to set in her most noble framework his productions, which aspire, and not unsuccessfully, to harmonize with her own majestic yet fantastic appearance. The spectator hesitates for a moment which of the two he shall most admire; whether he shall accord the preference to Nature, who invites his attention to her matchless girdle of rocks, wondrous as well for their colour as their forms, or to the men who feared not to mingle the works of their genius with such splendid efforts of creative power."

\* Wady signifies a valley; Wady Mousa is the Valley of Moses.



The theatre, to which we have already alluded, is of a circular form and vast size, and of thirty-three seats of stone sloping upward, surmounted and in some degree sheltered by the rocks above. The countless tombs in the immediate vicinity led M. Laborde to remark on the extraordinary taste of the people of Petra, in selecting a place of amusement encircled on all sides by the mansions and memorials of death!

It is unnecessary to enter into a minute description of the excavated tombs and sepulchres studding the rocky walls around Petra. The basis of the architecture is generally Grecian, mingled with Roman; though in many instances a style is apparent which must be regarded as Egyptian, or, rather, the native style of Petra. Many of the chambers within the tombs are so immense that their real character might be doubted, were it not for the recesses they contain, destined, it is plain, for the reception of bodies. How enormous must have been the labour and expense necessary for the excavation of these sepulchres, some of which are large enough to stable the horses of a whole tribe of Arabs! It is impossible to conceive that such resting-places could have been appropriated to any other persons than rulers or rich men, and great, indeed, as Mr. Burckhardt remarks, "must have been the opulence of a city which could dedicate such monuments to the memory of its rulers." Some of the finest mausoleums, as we have already seen, are not in the main valley, but in the ravines leading from it, where their multiplicity is beyond conception. In a ravine on the northwest M. Laborde beheld one, called by the natives El-Dier or the Convent, of much larger dimensions than the Khasne, and, like it, cut out of the rock, though not in a style so perfect.

As the visiter advances into the area, he beholds in front of him one of the most splendid and beautiful objects in or around Petra, and what may justly

be called one of the wonders of antiquity. This is the front of a great temple, nearly sixty-five feet in height, excavated from the solid rock, and embellished with the richest architectural decorations, all in the finest state of preservation. Six pillars, thirty-five feet high, with Corinthian capitals, support an ornamental pediment, above which stand six smaller pillars, the centre pair crowned by a vase, and surrounded by statues and other ornaments. Mere description can do no justice to this building. Near it stands a magnificent triumphal arch.

The American traveller Stephens thus describes the entrance leading to this wonderful temple, and the impressions its first appearance produced on his mind: "For about two miles the entrance lies between high and precipitous ranges of rocks, from three to five hundred feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken; in some places overhanging the opposite sides, casting the darkness of night upon the narrow defile; then receding and forming an opening above, through which a strong ray of light is thrown down, and illuminates with the blaze of day the frightful chasm below. Wild fig-trees, oleanders, and ivy were growing out of the rocky sides of the cliffs hundreds of feet above our heads; the eagle was screaming above us; all along were the open doors of the tombs, forming the great Necropolis of the city; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view the façade of a beautiful temple, hewn out of the rock, with rows of Corinthian columns and ornaments standing out fresh and clear, as if but yesterday from the hands of the sculptor. Though coming directly from the banks of the Nile, where the preservation of the temples excites the admira-

tion and astonishment of every traveller, we were roused and excited by the extraordinary beauty and excellent condition of the great temple at Petra. Even in coming upon it, as we did, at great disadvantage, I remember that Paul (his Maltese traveling servant), who was a passionate admirer of the arts, when he first obtained a glimpse of it, involuntarily cried out, and, moving on to the front with a vivacity I never saw him exhibit before or afterward, clapped his hands, and shouted in ecstasy. To the last day of our being together, he was in the habit of referring to this extraordinary fit of enthusiasm when he first came upon that temple; and I can well imagine that, entering by this narrow defile, with the feelings roused by its extraordinary and romantic wildness and beauty, the first view of that superb façade must produce an effect which could never pass away. Even now, that I have returned to the pursuits and thought-engrossing incidents of a life in the busiest city in the world, often in situations as widely different as light from darkness, I see before me the façade of that temple; neither the Coliseum at Rome, grand and interesting as it is, nor the ruins of the Acropolis at Athens, nor the Pyramids, nor the mighty temples of the Nile, are so often present to my memory.”\*

This temple is termed by the Arabs “*Khasne Pharaon*,” Pharaoh’s treasure, from their supposition that here are hidden those stores which they have vainly sought for elsewhere. In the sarcastic words of M. Laborde, “it was quite in accordance with their character, after having fruitlessly spoiled the monuments enclosed in the tombs, to seek the spot where the constructor of such magnificent edifices

\* Incidents of Travel in Egypt, Arabia Petræa, and the Holy Land, ii., 54, 55: a work which has passed through numerous editions, and is undoubtedly one of the most interesting books that has appeared for many years.—*Am. Ed.*

had deposited his treasure. That spot they supposed they had found at last: it was the urn which may be distinguished on the top of the monument. This must contain all the riches of the great king: but, unhappily, it is out of their reach, and only taunts their desire. Consequently, each time they pass through the ravine, they stop an instant, fire at the urn, and endeavour to break it, in the hope of bringing it down and securing the treasure. Their efforts are fruitless, and they retire murmuring against the king of giants, who has so adroitly placed his treasure 120 feet above their reach."

The temple is hewn out of an enormous and compact mass of freestone, which is lightly coloured with oxide of iron. Its high state of preservation is owing to the shelter which the surrounding rocks afford it against the wind, and also in preserving the roof from the rain. The only traces of deterioration are in the statues at the base of the column, which has been produced by the humidity undermining the parts most in relief, or nearest to the ground. To the same cause may be attributed the fall of one of the columns which was attached to the front. Had the structure been built instead of being hewn, the fall of this column would have dragged down the entire building. As it is, it merely occasions a void, which does not destroy the effect of the whole. "It has even been useful," says M. Laborde, "in so far as it enabled us, by taking its dimensions, to ascertain the probable height of the temple, which it would otherwise have been impossible to do with precision." He calls this temple "one of the wonders of antiquity," and apologizes for the expression in the following manner: "We are apt, doubtless, to charge the traveller with exaggeration who endeavours, by high-sounding eulogiums, to enhance the merit of his fatigues or the value of his labours; but here, at least, plates designed with care will es-

tablish the truth of a description which might otherwise appear extravagant."

The interior of the temple, however, does not fulfil the expectations created by the magnificence of the exterior. Several steps conduct to a room, the door of which is perceived under the peristyle. "Although the chamber is hewn regularly, and is in good proportion, the walls are rough, its doors lead to nothing, and the whole appears to have been abandoned while the work was yet in progress. There are two lateral chambers, one of which is irregular, and the other presents two apertures, which seem to have been hewn for two coffins."

Captain Irby speaks of this temple in the following manner: "The position is one of the most beautiful that could be imagined for the front of a great temple, the richness and exquisite finish of whose decorations offer a most remarkable contrast to the savage scenery that surrounds it. It is of a very lofty proportion, the elevation comprising two stories. The taste is not exactly to be commended; but many of the details and ornaments, and the size and proportion of the great doorway especially, to which there are five steps of ascent from the portico, are very noble. No part is built, the whole being purely a work of excavation; and its minutest embellishments, wherever the hand of man has not purposely effaced and obliterated them, are so perfect, that it may be doubted whether any work of the ancients, excepting, perhaps, some on the banks of the Nile, have come down to our time so little injured by the lapse of ages. There is, in fact, scarcely a building of forty years' standing in England so well preserved in the greater part of its architectural decorations. Of the larger members of the architecture nothing is deficient, excepting a single column of the portico; the statues are numerous and colossal."

The brook of Wady Mousa, after leaving the east-

ern defile by which it entered, passes directly across the valley, and makes its exit by a rocky ravine on the west, almost impassable by the foot of man. On the banks of this stream are situated the principal ruins of the city : there, at least, are found those in best perservation ; for, properly speaking, the whole valley may be said to be covered with ruins.

The remains of paved ways, bridges, and other structures are still to be seen ; and not the least interesting object is an aqueduct, extending from the eastern approach along the face of the rocks on the eastern side of the city. This aqueduct is partly excavated and partly built, and is in a very perfect state of preservation.

The only inscriptions hitherto discovered at Petra are two which M. Laborde met with among the tombs : one in Greek characters, so much mutilated as to be illegible, and the other in Latin, commemorative of a certain Roman consul who died at Petra when governor of Arabia.

The only living being in the immediate neighbourhood of the ruins, besides the reptiles that infest the excavations, was a decrepit old man, who had resided for forty years on the top of Mount Hor, an eminence to the west of Petra, where there is a tomb said to be that of Aaron. The wandering Arabs, who revere the Jewish traditions, hold this place as sacred, make pilgrimages to it, and support its aged guardian by occasional contributions.

We shall here close our account, referring the reader for a more particular knowledge of this celebrated "city of the desert" to the travels of Burekhardt, Irby and Mangles, MM. Laborde and Linant, and Stephens, the American traveller.

The following are some of the passages in which the utter desolation of this city was foretold by the sacred writers :

"I will stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman ;



and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to my fury, and they shall know my vengeance, saith the Lord God."—Ezekiel, xxv., 13, 14.

"Say unto it, thus saith the Lord God, behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate; I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel, by the force of the sword, in the time of their calamity."—Ezekiel, xxxv., 3, 4.

"The cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion and the stones of emptiness. The thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls."—Isaiah, xxxiv., 11, 13.

"And Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at the plagues thereof."—Jeremiah, xlix., 17.

"And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau."—Obadiah, 18.

"Perfect as has been the fulfilment of the prophecy in regard to this desolate city," says Stephens, "in no one particular has its truth been more awfully verified than in the complete destruction of its inhabitants; in the extermination of the race of the Edomites. In the same day and by the voice of the same prophets came the separate denunciations against the descendants of Israel and Edom, declaring against both a complete change of their temporal condition; and while the Jews have been dispersed in every country under heaven, and are still in every land a separate and unmixed people, 'the Edomites have been cut off forever, and there is not any remaining of the house of Esau.'"

## PLATEA.

THIS city has been rendered famous by the celebrated battle fought near it between the Greeks and Persians. On the evening previous to the engagement, the Greeks held a council of war, in which it was resolved that they should decamp from the place where they then were, and march to another more conveniently situated for water. Night coming on, the officers endeavoured to make more haste than ordinary to reach the camp marked out for them: when great confusion took place among the troops, some going one way and some another, without observing any order or regularity in their march. At last they halted near the little city of Plataea.

On the first news of the Greeks having decamped, Mardonius drew out his army, and his barbarian forces pursued with hideous shouting, as though they were advancing not so much to battle as to the plunder of a flying enemy; while their general, making himself sure of victory, proudly insulted Artabazus, reproaching him with his cowardly prudence and false notion of the Lacedæmonians, that they never fled before an enemy, whereas here was an instance before them to the contrary. But the Persian general soon found that this was no false or ill-grounded notion; for, falling in with the Lacedæmonians, who were alone, and separated from the body of the Grecian army, the encounter was exceedingly fierce and obstinate on both sides; the Spartans fought with the courage of lions, and the barbarians perceived that they had to do with soldiers who were determined to conquer or die. The Athenian troops, to whom Pausanias had sent an officer, were already on their march to join him; but the Greeks who had taken part with the Persians, to the number of fifty thousand, met them

on the way, and prevented them from proceeding. Aristides, however, with his little body of men, bore up firmly against them, and successfully withstood their attack, telling them how insignificant superiority of numbers was against true courage and bravery. The battle being thus divided and fought in two different places, the Spartans were the first to break the Persian ranks and put them in disorder. Mardonius, their general, falling dead, all his army betook themselves to flight; and the Greeks engaged against Aristides did the same, as soon as they understood the barbarians had been defeated.

The manner in which the Lacedæmonians treated the Platæans some time after is not unworthy of notice. Near the close of the campaign in which Mytilene was taken, the Platæans, being wholly without provisions and unable to make any defence, surrendered on condition that they should not be punished till they had been tried and condemned in form. Five commissioners accordingly came for this purpose from Lacedæmon, and, without charging the Platæans with any crime, barely asked them whether they had rendered any service to the Lacedæmonians or their allies in the war. The Platæans were much surprised as well as puzzled at this question, and were persuaded that it had been suggested by the Thebans, their professed enemies, who had vowed their destruction. They therefore put the commissioners in mind of the services they had rendered to Greece in general, both at the battle of Artemisium and that of Platæa, and to the Lacedæmonians themselves at the time of the earthquake, which was followed by the revolt of their slaves. The only reason, they declared, of their having joined the Athenians afterward was to defend themselves from the Thebans, against whom they had in vain implored the assistance of the Lacedæmonians: and even if this should be imputed to them as a crime, which was rather their misfortune, it ought

not entirely to obliterate the remembrance of their former services. "Cast your eyes," said they, "on the monuments of your ancestors which you see here, to whom we annually pay all the honours which can be paid to the manes of the dead. You thought fit to intrust their bodies with us, as we were eyewitnesses of their bravery; and yet you will now give up their ashes to their murderers, in abandoning us to the Thebans, who fought against us at the battle of Plataea. Will you enslave a province where Greece recovered her liberty? Will you destroy the temples of those gods to whom you owe the victory? Will you abolish the memory of their founders, who contributed so greatly to your safety? On this occasion we may venture to say, that our interest is inseparable from your glory; and you cannot deliver up your ancient friends and benefactors to the unjust hatred of the Thebans without eternal infamy to yourselves."

One would conclude that these just remonstrances must have made some impression on the Lacedæmonians; but they were more influenced by the answer of the Thebans, which was expressed in the most bitter terms against the Plataeans; and, besides, they had brought their instructions from Lacedæmon. They adhered, therefore, to their first question, "Whether the Plataeans had rendered them any service during the war?" And, making them pass before them one after another, as they severally answered "No," they were immediately butchered, and not one escaped. About two hundred were killed in this manner, and twenty-five Athenians who were among them met the same fate. Their wives were made slaves. The Thebans afterward peopled their own city with exiles from Megara and Plataea, and, the year after, demolished the latter entirely. In this manner the Lacedæmonians, in the hopes of reaping great advantages from the Thebans, sacrificed the Plataeans to their animosity,

ninety-three years after their first alliance with the Athenians.

Herodotus relates that cenotaphs, composed of heaps of earth, were raised near the town; but no vestige of these remain, nor are there any traces of the sepulchres of those who fell at Plataea. These latter are mentioned by Plutarch, who says, that at the anniversary of those who were killed at Plataea, the archon crossed the city to the sepulchres, and, drawing water from the fountain in a vase, washed the columns of the tombs, and made libations of wine, oil, milk, and perfumes.

Here was a temple of Minerva, in which Polygnotus executed a group representing the return of Ulysses; and a statue of the goddess, of great size, of gilded wood; but the face, hands, and feet were of ivory. Also a temple of Diana, in which was a monument of Euchidas, a citizen of Plataea, to commemorate his having run from Plataea to Delphos, and returned before sunset: he expired a few minutes after. The distance was one hundred and twelve miles.

Mr. Dodwell says he could find no certain traces of this temple, nor of one dedicated to Ceres, unless several heaps of large stones might be regarded as such; neither could he discover any remains of a stadium. He saw, however, a frieze of white marble, enriched with Ionic ornaments.

Dr. Clarke states that the upper part of the promontory is covered with ruins, among which he found some pieces of serpentine porphyry; and the peasants, he says, while ploughing in the neighbourhood, find their labours frequently obstructed by large blocks of stone and broken remains of terra cotta. The groundplot and foundations of temples are visible within the citadel, and the remains of towers are conspicuous along its walls.

These walls form a triangle of about three thousand three hundred yards in compass. In some

parts they are in a high state of preservation, and extremely interesting, since they were rebuilt in the reign of Alexander, after having been destroyed by the Persians. They are of regular masonry, eight feet in thickness, and were fortified by towers, most of which are square.

The view from the ruins is exceedingly interesting. "When we look towards Thebes," says Mr. Dodwell, "we behold the Asopus and other small streams winding through this memorable plain, which towards the west is separated by a low range of hills from the equally celebrated field of Leuctra; while the distant view is terminated by the two pointed summits of Helicon, and the snow-topped heights of Parnassus." "What must this city have been in all its pride and glory!" exclaims Mr. Williams. "The remains now appear gray as twilight, but without the charm of returning day. Time is modelling now instead of art. Miles of ancient pottery and tiles, hardly allowing the blades of corn to grow among them; sheeptracks amid the massive foundations; asses loaded with brushwood, from shrubs growing in the courts of ancient palaces and temples; shepherds with their flocks, the bells of the goats heard from among the rocks; tombs and sarcophagi of ancient heroes, covered with moss, some broken and some entire; fragments, and ornaments, and stones containing mutilated inscriptions: these are the objects which Plataea now presents. But who that stands there, with a recollection of its ancient glory, and having Parnassus full in view, can quit the spot without regret?"

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## POMPEII.

THIS city is said to have been built by Hercules, and so called from the hero there exhibiting a long



procession (Pompa) of the captives he had taken in Spain.

The Oscans, Cumæans, Etruscans, and Samnites seem to have been successively possessors of the district in which the city stood.

Although evidently of Grecian origin, nothing certain is known of its early history. With many other cities, it suffered various reverses during the Punic and Social wars of the Romans. It was besieged by Sylla, and about the age of Augustus became a colony, when its history merges in the more important annals of the Roman empire.

Pompeii shared the fate of Herculaneum.\* In the month of February, A.D. 63, its inhabitants were surprised by an earthquake and eruption, which caused considerable damage. As soon, however, as they had recovered from their consternation, they set about clearing away the ruins, and repairing the injuries that had been sustained.

After an interval of sixteen years, during which several shocks were experienced, on the night of the 29th of August, 79, a column of smoke and ashes was projected from the crater of Vesuvius with a tremendous noise. After rising to a certain height, it spread out on all sides, and, assuming a variety of colours, fell and covered the surrounding country with desolation and ruin.

The inhabitants, in despair from repeated shocks, and breathing an atmosphere no longer fit to support life, sought refuge in flight, but were suffocated by the ashes, destroyed by flames of fire, or overwhelmed by the falling edifices. It was in this awful calamity that Pliny the Elder lost his life.

Notwithstanding this, Pompeii once more rose from its ashes, but was again, and finally, overwhelmed in 471.†

The walls of this city were once washed by the

\* See Herculaneum, vol. i., p. 266.

† Ibid.

waves, but the sea is now at some distance. The chief approach to Pompeii from Rome was through Naples and Herculaneum, along a branch of the Ap-pian Way.\*

As you walk round the city, and see how the volcanic matter is piled upon it in one heap, it looks as though it had been buried by the hand of man. This matter does not spread in any direction beyond the town. When a town has been buried by lava, like Herculaneum, the process is easily traced. You

\* "It is well known that the Romans constructed with great solidity, and maintained with constant care, roads diverging from the capital to the extremities of the empire. The good condition of these was thought to be of such importance, that the charge was only intrusted to persons of the highest dignity, and Augustus himself assumed the care of those in the neighbourhood of Rome. The expense of their construction was enormous; but they were built to last for ever, and to this day remain entire and level in many parts of the world where they have not been exposed to destructive violence. They usually were raised some height above the ground which they traversed, and proceeded in as straight a line as possible, running over hill and valley with a sovereign contempt for all the principles of engineering. They consisted of three distinct layers of materials; the lowest, stones mixed with cement (*statumen*); the middle, gravel or small stones (*rudera*), to prepare a level and unyielding surface to receive the upper and most important structure, which consisted of large masses accurately fitted together. It is curious to observe that, after many ages of imperfect paving, we have to return to the same plan. The new pavement of Cheapside and Holborn is based in the same way upon broken granite instead of loose earth, which is constantly working through the interstices, and vitiating the solid bearing which the stones should possess. A farther security against its working into holes is given by dressing each stone accurately to the same breadth, and into the form of a wedge, like the voussoirs of an arch, so that each tier of stones spans the street like a bridge. This is an improvement on the Roman system: they depended for the solidity of their construction on the size of their blocks, which were irregularly shaped, although carefully and firmly fitted. These roads, especially in the neighbourhood of cities, had on both sides raised footways (*marginés*) protected by curbstones, which defined the extent of the central part (*agger*) for carriages. The latter was barrelled, that no water might lie upon it."— *Gell*.

may here follow the black, hardened stream from the cone of the mountain to the sea, whose waters it invaded for "many a rood;" and it is easy to conceive how, in its liquid state, as it flows on like a river of molten iron, it would bury everything in its way. But not so with Pompeii: this place was covered by mud, pumice-stones, and ashes, which had been projected to a great height, and fell directly upon it; and over this, in the course of centuries, vegetable soil had collected. The substance beneath this shallow soil is soft, and in most places as easy to dig as a common gravel-pit. The matter excavated is carried away in carts; and when the labour is pushed with activity, you see houses, entire all except their roofs, suddenly make their appearance; and, by degrees, a whole street opens to view. It is curious to observe that the houses are built principally of lava, the more ancient product of the same Vesuvius beneath whose later eruptions they have lain buried for ages.

It is surprising that this city should have remained undiscovered till so late a period. In many places portions of the buried theatres, temples, and houses were not two feet below the surface of the soil. The country people were continually digging up pieces of wrought marble, and other antique objects; and in several spots they had even laid bare the outer walls of the town. There is another circumstance which greatly increases the wonder. A subterranean canal, cut from the river Sarno, traverses the city, and passes under the temple of Isis. This is said to have been formed towards the middle of the fifteenth century, to supply the contiguous town of 'Torre dell' Annunziata with fresh water; it probably ran anciently in the same channel; but in digging it or clearing it out, the workmen must have crossed under Pompeii from one side to the other.

In a work so limited as this, it is impossible to describe all the interesting objects that have been

found among the ruins. We must content ourselves with a general outline, and refer the reader to the very beautiful illustrations published by Sir William Gell in 1817 and 1819, and more especially those published by the same accomplished antiquary in 1832.

"Pompeii," says Mr. Taylor, "has passed nearly twenty centuries in the bowels of the earth: nations have trodden above its site, while its monuments still remained standing, and all their ornaments untouched. A contemporary of Augustus, could he return hither, might say, 'I greet thee, O my country! my dwelling is the only spot upon the earth which has preserved its form; an immunity extending even to the smallest objects of my affection. Here is my couch; there are my favourite authors. My paintings, also, are still fresh as when the ingenious artist spread them over my walls. Come, let us traverse the town; let us visit the theatre; I recognise the spot where I joined for the first time in the plaudits given to the fine scenes of Terence and Euripides.' Rome is but one vast museum; Pompeii is a *living antiquity*."

The houses of Pompeii are generally of one, though sometimes of two stories. The principal apartments are always in the rear, enclosing a court with a portico round it, and a marble cistern in the middle. The pavements are all mosaic, and the walls stained with agreeable colours; the decorations are basso-relievos in stucco, and paintings in medallion. Marble seems also to have been common.

On both sides of the street the houses stand quite in contact with each other, as in modern times. They are nearly of the same height and dimensions, and similarly paved and painted.

An edifice supposed to have been the house of Sallust has an unusually showy appearance. The rooms are painted with the figures of gods and god-

desses, and the floors decorated with marble and mosaic pavements.

The gates of the city are five in number, and are known by the names of Herculaneum or Naples, Vesuvius, Nola, Sarno, and Stabiæ. The walls have been mostly traced; their greatest length being little more than half a mile, and their circuit nearly two miles. They enclosed an area of about one hundred and sixty-one acres, the general figure of which is something like that of an egg. There have been excavated about eighty dwellings, an immense number of small shops, the public baths, two theatres, two basilicæ, eight temples, a prison, an amphitheatre, and other public buildings of less note, besides fountains and tombs. The streets are paved with large irregular pieces of lava, neatly dovetailed into each other, which have been rutted by the chariot wheels in some places to the depth of an inch and a half. Most of the streets are so narrow that they may be crossed at a single stride, and where they are of greater breadth, a stepping-stone has been placed in the middle for the convenience of foot passengers. On the sides of the streets there are footpaths, with curbs varying from a foot to eighteen inches in height, to prevent encroachments of the chariots.

Among the Romans bathing was practised daily. The baths of Pompeii, which were excavated in 1824, are admirably arranged, spacious, highly decorated, and superior to anything of the kind in modern cities. Fortunately, they are in good preservation, and throw considerable light on what the ancients have written upon the subject. They occupy a considerable space, and are divided into three separate apartments. One of these was for the fireplaces and the accommodation of the servants; and the other two were each occupied by a set of baths, one for the men and the other for the women. The apartments and passages are paved in mosaic, or

with alternate white and black squares. The chambers are ornamented with various devices, and highly finished. More than one thousand lamps were found in them.

The two theatres display the remains of considerable magnificence. They are constructed after the usual plan of the Roman theatre, upon the side of a hill, the corridor being the highest part; so that the audience, on entering, descended at once to their seats. In the larger one there is sufficient space for about five thousand persons. This theatre appears to have been entirely cased with marble, though only a few fragments remain.

The smaller one nearly resembles the other in plan and disposition of parts, but with this remarkable difference; it appears from an inscription to have been permanently roofed. It would accommodate about fifteen hundred persons.

The amphitheatre of Pompeii does not differ in any particular from other Roman buildings of the same kind. Its form is oval, its length four hundred and thirty feet, and its greatest breadth three hundred and thirty-five. There were on its walls paintings in fresco, representing a tigress fighting with a wild boar, a stag chased by a lioness, a battle between a bull and a bear, and others; all of which disappeared upon exposure to the atmosphere.

Adjoining the amphitheatre is a building called, from the style of its architecture, the Greek temple; otherwise, the temple of Hercules. The date of its erection some fixed as far back as eight hundred years before the Christian era. It is in a very dilapidated state. Before the steps in front there is an enclosure, supposed to have been a pen to contain victims for the sacrifice, and by its side there are two altars.

The temple of Isis is one of the most perfect examples now existing of the various parts and the arrangement of an ancient temple. The skeleton of

a priest was found in one of the rooms. Near his remains lay an axe, from which it would appear that he had delayed his departure till the door was closed up, when he attempted to break through the walls with this instrument. He had, indeed, already forced his way through two partitions ; but, before he could pass the third, was probably suffocated by the vapour. Within the sacred precincts lay a number of skeletons, which we may suppose to have been those of the priests, who, reposing a vain confidence in their deity, would not desert her temple until escape became hopeless. Several paintings of the priests of Isis, and of the ceremonies of their worship, were likewise found, together with a statue of the deity herself.

One of the buildings surrounding the forum has received the appellation of the Pantheon, from there having been found in the centre of its area an altar encircled with twelve pedestals, on which, it is supposed, stood the statues of so many deities. This area is one hundred and twenty feet in length by ninety in breadth. Numerous cells are attached to this building, and which were, in all probability, for the accommodation of the priests. Near it were discovered statues of Nero and Messalina, and ninety-three brass coins.

Adjoining the Pantheon is a building supposed to have been for the meetings of the senate or city council. In the centre is an altar, and on each side of it, in two large recesses, stand two pedestals, which most likely supported effigies of the gods to whom the place was dedicated. Near this is a small temple, elevated on a basement. On the altar there is an unfinished bas-relief, representing a sacrifice ; and in the cells attached to the building were found a number of vessels in which wine was kept.

By the side of this is a large building, which, from various inscriptions, appears to have been erected at the expense of a lady named Eumachia, for the bene-



fit of the public ; and among the relics found here was a statue of this lady, five feet four inches high.

The forum is situated at the northeast corner of the city, and is entered by a flight of steps leading downward through an arch in a brick wall, still partly covered with stucco. Upon entering, the spectator finds himself in a large area, surrounded by columns, the ruins of temples, triumphal arches, and other public structures. There are also a number of pedestals for the support of statues.

Near one of the city gates there is a subterranean wine-vault, which has been examined with great attention. It is very extensive, and contained the earthen vessels in which the wine had been kept. These were arranged in the precise order in which they stood previous to the awful eruption which desolated the city. The interior of this place resembles cloisters, the roof being arched with large stones. It was in these vaults the wretched inhabitants sought refuge from the sudden and overwhelming shower of fire and ashes.

After such an amazing lapse of time, liquids have been found approaching to a fluid state ; as, for instance, a vial of oil, supposed to be that of olives. It is white, greasy to the touch, and emits a rancid smell. An earthen vase was found containing wine, now not unlike a lump of porous, dark, violet-coloured glass ; as have been eggs also, some full and some empty.

On the north side of the Pantheon there runs a street, which has been named the Street of Dried Fruits, from the quantity of fruit of various kinds, preserved in glass vases, found there. Scales, money, and moulds for pastry and bread were discovered in the shops ; also a bronze statue of Fame, small and well executed, and having bracelets of gold upon the arms. In the entrance from this street to the Pantheon, a box was found containing a gold ring with an engraved stone in it ; also, forty one silver, and one thousand and thirty-six brass coins.

On the walls are representations of Cupid making bread. The mill stands in the centre of the picture, with an ass on each side; from which it has been inferred that these animals were employed in grinding corn. Besides these, there are a great number of very beautiful paintings.

Three bakers' shops, at least, have been found, all in a tolerable state of preservation. The mills, the oven, the kneading-troughs, the vessels for containing water, flour, and leaven, were all there. In some vessels the very flour remained, still capable of being identified, though reduced almost to a cinder. One of these shops was attached to the house of Sallust; another to that of Panza; the third seems to have belonged to a sort of capitalist; for, instead of renting a mere apartment connected with another man's house, he lived in a tolerably good house of his own, of which the bakery forms a part.

Beneath the oven is an ashpit. To the right is a large room, which is conjectured to have been a stable. The jaw of an ass, and other fragments of a skeleton were found in it. There is a reservoir for water at the farther end, which passes through the wall, and is common to this room and the next, so that it could be filled without going into the stable.

In another place is an oil-mill; in another, a building supposed to have been a prison, as stocks were found here; and in another building were pieces of armour, whence it has been called the Guardroom. In this quarter of the city a bronze helmet was found, enriched with bas-reliefs, relating to the principal events of the siege of Troy; also another representing the Triumph of Rome; and greaves of bronze, highly ornamented, have also been found here.

Contiguous to the small theatre, the house of a sculptor has been cleared, in which were statues, some half finished, and others just begun, with blocks of marble, and all the tools required by his trade.

The interior walls of the buildings are generally

adorned with fresco paintings, the colours of which are in a state of perfect preservation, and have all the freshness of recent finishing. The shells, also, which decorate some of the public fountains, have sustained no injury from the lapse of ages, or from the volcanic products in which they were buried.

During the excavation, a painting was found in the Casa Carolina, which scarcely held together to be copied, and fell to pieces upon the first rain. It was of a grotesque character, and represented a pigmy painter, whose only covering was a tunic. He is at work upon the portrait of another pigmy, clothed in a manner to indicate a person of distinction. The artist is opposite to his sitter, at an awful distance from the picture, which is placed on an easel, similar in construction to ours of the present day. By his side is his palette, on a little table with four feet, and near it a pot to wash his pencils in. He was therefore working with gum, or some sort of water-colours; but he did not confine himself to these; for to the right we see his colour-grinder, who prepares, in a vessel placed over some hot coals, colours mixed with wax and oil. Two amateurs come into the studio, and appear to be conversing about the picture. On the noise occasioned by their entrance, a scholar, seated in the distance, turns round to look at them. There is a bird in the painting-room, whose presence it is difficult to explain. The picture is not complete: a second bird, and, on the opposite side, a child playing with a dog, had perished before Mazois (an artist who has preserved some of the most valuable remains of Pompeii) could copy it. This picture is very curious, as it shows how few things in the mechanical parts of the art have changed during two thousand years.

There is another picture preserved at Pompeii representing a female employed in making a copy of a bearded Bacchus. She is dressed in a light green tunic, without sleeves, over which she wear

a dark red mantle. Beside her is a box, such as, according to Varro, painters used, divided into compartments, into which she dips her brush.

Among recent discoveries at Pompeii may be enumerated a bronze vase, incrustated with silver, the size and form of which have been much admired; and also a bronze statue of Apollo, of admirable workmanship. The deity is represented as sacrificing the family of Niobe with his avenging arm; and the form and life of the figure are so perfect, that it is said to be the finest statue in the Bourbon Museum.

"As to the articles of furniture," says Mr. Mathews, "they illustrate Solomon's apophthegm, that there is nothing new under the sun; for there is much that, with a little scouring, would scarcely appear oldfashioned at the present day."

"It was a source of great amusement," says Mr. Blunt, "to observe the doors of café-keepers, barbers, tailors, tradesmen, in short, of every description of people, surmounted by tolerable pictures, indicating their respective occupations. Thus, at a surgeon and apothecary's, for instance, I have seen a series of paintings displaying a variety of cases to which the doctor is applying his healing hand. In one he is extracting a tooth, in another applying an emetic, in a third bandaging an arm or a leg." In 1819 several surgical instruments were discovered in the ruins of a house near the gate adjoining the burial-ground.

In a street which conducts to the Forum, called the Street of Fortune, an immense number of utensils have been found; as vases, basins with handles, bells, elastic springs, hinges, buckles for harness, a lock, an inkstand, gold earrings, a silver spoon, an oval caldron, a saucepan, a mould for pastry, a weight of alabaster used in spinning, with its ivory axis remaining, a number of lamps, three boxes, in one of which were found several coins of Titus, Vespasian,

and Domitian, seven glazed plates packed in straw, a pair of scales, a steelyard, &c., &c.

Fishing-nets, some of them quite entire, have been found in great numbers at Pompeii as well as at Herculaneum; linen, also, with the texture well defined. In the shop of a baker a loaf was found, still retaining its form, with the baker's name stamped upon it, and which, to satisfy the curiosity of modern professors of the art, we will give: it was "Eleris J. Crani Riser." On the counter of an apothecary's shop was a box of pills, and by the side of it a small cylindrical roll, evidently ready to be cut up.

There is also a broad street, which, from various articles of jewellery having been found there, is called the Street of the Silversmiths. On the walls of the shops there are various inscriptions, one of which has been thus translated: "The scribe Issus beseeches Marcus Cerrinius Vatia, the ædile, to patronise him: he is deserving."

Near to the small theatre, a large angular enclosure has been excavated, which has been called the Provision Market by some, by others the Soldiers' Quarters. It contains a number of small chambers, supposed to have been occupied by butchers, venders of meats, liquors, &c. In one of these were discovered utensils for the manufacture of soap.

It would appear from the relics here found, that the ancient Romans had a great number of utensils differing very little from our own; as scales, silver spoons, knives (but no forks), gridirons, spits, frying-pans, scissors, needles, instruments of surgery, syringes, saws, and many articles made of fine brass; likewise hammers, picks, compasses, and iron crows, all of which were met with in a statuary's shop. They had stamps for various purposes; and, among others, for impressing the name of its owner on bread before it was sent to the oven: thus, on a loaf preserved here is still legible, *Siligo C. Glanii*: this is Caius Glanius's loaf.

Their seals consisted of an oblong peace of metal, with the letters of the motto stamped on it; an instrument very similar to what is used in England for marking linen. Thus possessed of types and ink, how little were the Romans removed from the discovery of the art of printing, with all its inestimable advantages!

At the end of one of the streets there was found the skeleton of a Pompeian, who, apparently for the sake of fifty coins, a small plate, and a saucepan of silver, had remained in his house till it was half buried in with volcanic matter. From the situation in which he was discovered, he had probably been arrested in the act of escaping from the window. The remains of two other bodies were found in the same street.

As only sixty skeletons have been discovered in all, it is clear that the greater part of the inhabitants must have escaped. In the vault of a house in the suburbs were found the remains of seventeen individuals, who had no doubt sought refuge there from the shower of ashes. There was also preserved in the same place the mould of a woman, supposed to have been the mistress of the house, with an infant locked in her arms. Her form was impressed upon the mass which formed her sepulchre, but the bones alone remained; and these were encircled with a chain of gold, and rings with jewels were upon her fingers. The skeleton of a soldier was found in a niche, where, in all probability, he was standing sentinel. His hand still grasped a lance, and the usual military accoutrements were about him.

In one of the baths was found the skeleton of a female, whose arms and neck were covered with jewels. Among these was a necklace, the workmanship of which is marvellously fine. Our most skilful jewellers could make nothing more elegant or in better taste. It has all the beautiful finish of the Moorish jewels of Granada, and of those of similar design found in the dresses of the Moorish wom-

en, and of the Jewesses of Tetuan, on the coast of Africa.

The most curious object, however, yet discovered is a villa at a little distance from the town. It consists of three courts, in the largest of which is a pond, and in its centre a small temple. There are numerous apartments of every description, paved in mosaic, and the walls adorned with paintings, all in a very beautiful style. This villa is supposed to have belonged to Cicero.

"The ruins of Pompeii," says Mr. Eustace, "possess a secret power that captivates and melts the soul. In other times and in other places, one single edifice, a temple, a theatre, a tomb, that had escaped the wreck of ages, would have enchanted us; nay, an arch, the remnant of a wall, even a solitary column, was beheld with veneration; but to discover a single ancient house, the abode of a Roman in his privacy, the scene of his domestic hours, was an object of fond but hopeless longing. Here, not a temple, a theatre, a house, but a whole city rises before us, untouched, unaltered: the very same as it was eighteen hundred years ago, when inhabited by Romans. We range through the same streets, tread the very same pavement, behold the same walls, enter the same doors, and repose in the same apartments. We are surrounded by the same objects, and out of the same windows we contemplate the same scenery. In the midst of all this, not a voice is heard—not even the sound of a foot—to disturb the loneliness of the place or to interrupt our reflections. All around is silence; not the silence of solitude and repose, but of death and devastation: the silence of a great city without one single inhabitant:

*'Horror ubique animos, simul ipsa silentia terrent.'*

"Perhaps the whole world does not exhibit so awful a spectacle as Pompeii; and when it was first



discovered—when skeletons were found in the streets and houses—when all the utensils, and even the very bread, of the poor suffocated inhabitants were discernible, what a speculation must this ill-fated city have furnished to a thinking mind! To visit it even now is absolutely to live with the ancient Romans; and when we see houses, shops, furniture, fountains, streets, carriages, and implements of husbandry exactly similar to those of the present day, we are apt to conclude that customs and manners have undergone but little alteration for the last two thousand years.”

“In walking through this city of the dead,” says Chateaubriand, “one idea has pursued me. As the labourers clear the different edifices, they remove whatever they discover: household utensils, implements of divers trades, pieces of furniture, statues, MSS., &c., all of which are promiscuously carried to the Portici Museum. In my opinion, people might have employed their time better. Why not have left these things as they found them, and where they found them? Instead of their removal, they should have preserved them on the spot; roofs, ceilings, floors, and windows should have been carefully restored, in order to prevent the destruction of the walls and paintings. The ancient enclosure of the town should be rebuilt, the gates repaired, and a guard of soldiers stationed there, together with some individuals well versed in the arts. Would not this have been the most interesting museum in the world? A Roman town preserved quite entire, as if its inhabitants had issued forth but a quarter of an hour before!”

“I am filled with astonishment,” says Dupaty, “in walking from house to house, from temple to temple, from street to street, in a city built two thousand years ago, inhabited by the Romans, dug out by a king of Naples, and in perfect preservation.

“The inhabitants of this city were asleep, when  
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suddenly an impetuous wind arose, and, detaching a portion of the cinders which covered the summit of Vesuvius, hurried them in whirlwinds through the air over Pompeii, and within a quarter of an hour entirely overwhelmed it, together with Herculaneum, Sorrento, a multitude of towns and villages, thousands of men and women, and the elder Pliny. What a dreadful awakening for the inhabitants? Imprudent men! Why did you build Pompeii at the foot of Vesuvius, on its lava, and on its ashes? In fact, mankind resemble ants, which, after an accident has destroyed one of their hillocks, set about repairing it the next moment. Pompeii was covered with ashes. The descendants of those very men who perished under those ashes, planted vineyards, mulberry, fig, and poplar trees on them; the roofs of this city were become fields and orchards. One day, while some peasants were digging, the spade penetrated a little deeper than usual; something was found to resist. It was a city. It was Pompeii. I entered several of the rooms, and found in one of them a mill, with which the soldiers ground their corn for bread; in another an oil-mill, in which they crushed the olives. The first resembles our coffee-mills; the second is formed of two mill-stones, which were moved by the hand, in a vast mortar, round an iron centre. In another of these rooms I saw chains still fastened to the leg of a criminal; in another, heaps of human bones; and in another, a golden necklace.

“What has become of all the inhabitants? We see nobody in the shops! not a creature in the streets! all the houses are open! Let us begin by visiting these on the right. This is not a private house; that prodigious number of chirurgical instruments prove this edifice must have had some relation to the art in which they are used. This was surely a school for surgery. These houses are very small; they are exceedingly ill contrived; all the apart-

ments are detached ; but then what neatness ! what elegance ! In each of them is an inner portico, a mosaic pavement, a square colonnade, and in the middle a cistern, to collect the water falling from the roof. In each of them are hot-baths, and stoves, and everywhere paintings in fresco, in the best taste, and on the most pleasing grounds. Has Raphael been here to copy his arabesques ?

“ Let us pass over to the other side of the street. These houses are three stories high ; their foundation is on the lava, which has formed here a sort of hill, on the declivity of which they are built. From above, in the third story, the windows look into the street, and from the first story into a garden.

“ But what do I perceive in that chamber ? They are ten death’s heads. The unfortunate wretches saved themselves here, where they could not be saved. This is the head of a little child : its father and mother then are there ! Let us go up stairs again ; the heart feels not at ease here. Suppose we take a step into this temple for a moment, since it is left open. What deity do I perceive in the bottom of that niche ? It is the god of Silence, who makes a sign with his finger to command silence, and points to the goddess Isis, in the farther recess of the *sacrum*.

“ In the front of the porch there are three altars. Here the victims were slaughtered, and the blood, flowing along this gutter into the middle of that basin, fell from thence upon the head of the priests. This little chamber, near the altar, was undoubtedly the sacristy. The priests purified themselves in this bathing-place.

“ Here are some inscriptions : ‘ Popidi ambleati, Cornelia celsa.’ This is a monument erected to the memory of those who have been benefactors to Isis ; that is to say, to her priests.

“ I cannot be far from the country-house of Aufidius, for there are the gates of the city. Here is

the tomb of the family of Diomedes. Let us rest a moment under these porticoes, where the philosophers used to sit.

"I am not mistaken. The country-house of Aufidius is charming; the paintings in fresco are delicious. What an excellent effect have those blue grounds! With what propriety, and, consequently, with what taste, are the figures distributed in the panels! Flora herself has woven that garland. But who has painted this Venus? this Adonis? this youthful Narcissus, in that bath? And here again, this charming Mercury? It is surely not a week since they were painted.

"I like this portico round the garden, and this square covered cella round the portico. Do these amphoræ contain the true Falernian? How many consulates has this wine been kept?

"But it is late. It was about this time the play began. Let us go to the covered theatre: it is shut. Let us go to the uncovered theatre; that too is shut.

"I know not how far I have succeeded in this attempt to give you an idea of Pompeii." Excellently well.

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## ROME.

To seek for Rome, vain stranger, art thou come,  
And find'st no mark, within Rome's walls, of Rome?  
See here the craggy walls, the towers defaced,  
And piles that frighten more than once they pleased:  
See the vast theatres, a shapeless load,  
And sights more tragic than they ever show'd.  
This—this is Rome! Her haughty carcass, spread,  
Still awes in ruin, and commands when dead.  
The subject world first took from her its fate;  
And as she only stood unconquer'd yet,  
Herself she then subdued, to make the work complete.  
But ah! so dear the fatal triumph cost,  
That conquering Rome is in the conquer'd lost.

Yet rolling Tiber still maintains his stream,  
 Swell'd with the glories of the Roman name.  
 Strange power of fate ! unshaken moles must waste ;  
 While things that ever move, for ever last.—VITALIS.

THERE is no unquestionable narrative of facts in relation to the primitive history of this vast city and empire, but in its place we have a mass of popular traditions and fabulous records. Thus it is related that, on the taking of Troy, Æneas, a prince of that city, quitted his native land, and, after encountering a variety of vicissitudes, arrived on the coast of Italy, where he was received with hospitality by the King of Latium, whose name was Latinus, and afterward obtained his throne by marrying his daughter.

Æneas built the city of Lavinium ; and, thirty years after, his son founded that of Alba Longa, which then became the capital of Latium. Three hundred years later, Romulus founded Rome.

Though Livy has given a very circumstantial account of the origin of this city, there are sufficient data to justify our doubting many of his statements. Dr. Taylor, in his work entitled *Elements of Civil Law*, has the following passage : “ It was not peculiar to this people to have the dawn of their history wrapped up in fable and mythology, or set in with something that looked like the marvellous and preternatural. There is scarce a nation that we are acquainted with but has this foible in a greater or lesser degree, and almost pleads a right to be indulged in it. ‘ *Datur hæc venia antiquitati, ut miscendo humana divinis primordia urbium augustiora faciat.*’ (Liv., i., Præf.) Indeed, the Romans themselves had suspicions as to their early history. They generally dated their periods not AB U.C., but began their æra from their consuls, by whom they always reckoned. As the records of Rome were burned during the irruption of the Gauls, they had nothing but tradition to rely upon before that period. Nor was there an author extant of that early age, or near it,

at the time Livy compiled his history. Diocles Peparethius, the father of Roman history, since Fabius Pictor and all his followers copied him implicitly, was a writer of no very great credit. The birth and education of Romulus are the exact counterpart of those of another founder of a great empire ; and Romulus, I am satisfied, could not resemble more his brother Remus than his brother Cyrus. The expedient of Tarquin's conveying advice to his son, by striking off the heads of flowers, is given with the minutest difference by Aristotle to Periander of Corinth, and by Herodotus to Thrasybulus, which similarity is very ill accounted for by Camerarius. This was one of those ambulatory stories (Plutarch in his Greek and Roman Parallels furnishes us with many such) which seem confined to no one age, race, or country, but have been adopted in their turn, at several periods of time, and by several very different people, and are, perhaps, at least some of them, true of none. And, lastly, one would imagine that the history of the seven kings, which has such an air of romance in it, was made on purpose for Florus to be ingenious upon in his recapitulation of the regal state of Rome."

The truth of these details, however, we leave to other hands, and proceed at once to state what is recorded in relation to the origin of this city. Romulus having sent for some of the Tuscans to instruct him in the ceremonies proper to be observed in laying the foundations, and they having advised him according to his desire, the work was performed in the following manner : First he dug a trench, and threw into it the first-fruits of all things either good by custom or necessary by nature ; and every man taking a small piece of turf, brought from the country whence he came, they all cast them in promiscuously together. Making this trench the centre, they described the city in a circle round it. Then the founder fitted to a plough a brazen ploughshare, and, yo-

king together a bull and a cow, drew a deep furrow round the bounds, those who followed after taking care that the clods fell inward towards the city. They built the wall upon this line, which they called Pomœnium, from pone mœnia (place the walls). It is remarkable, that the same ceremony with which the foundations of ancient cities were first laid, was employed in destroying and razing places taken from an enemy, the commander beginning by turning up some part of the foundation with a plough.

The city was first governed by kings, and then by consuls up to the time when it was taken by the Gauls under Brennus. This occurred in the three hundred and sixty-fifth year after its foundation.

The city of Veii had just surrendered to Camillus, after a ten years' siege, when the Gauls made an irruption into Italy, and invested Clusium, a Tuscan city; on which a deputation was sent to Rome from the Clusians, with an entreaty that the Romans would interfere in their behalf. This request was immediately complied with, and three of the Fabii, persons of the highest rank, were despatched to the Gallic camp. The Gauls, out of respect to the name of Rome, received these ambassadors with all imaginable civility, but they could not be induced to raise the siege. Upon this the ambassadors, going into the town, encouraged the Clusians to make a sally, when one of them was seen personally engaged in the action. This being contrary to the generally-received law of nations, it was resented in so high a degree by the enemy, that, breaking up from before Clusium, their whole army marched directly against Rome. About eleven miles from the city they met the Roman army, commanded by the military tribunes, who, engaging without any order or discipline, received a complete defeat. Upon the arrival of this news at Rome, the greater part of the inhabitants immediately fled. Those who resolved to stay, however, fortified themselves in the Capitol.



The Gauls soon appeared at the city gates, and, destroying all with fire and sword, laid siege to the Capitol. At last, in attempting a surprise, they were discovered by the cackling of geese, and as many as had already gained the ramparts were driven back by Manlius; and Camillus coming up at the same time with twenty thousand men he had collected in the neighbouring country, gave them a total overthrow.

The city, however, had been set on fire by the barbarians, and was so entirely demolished that, upon the return of the people, they resolved to abandon the ruins and seek a more eligible abode in the recently-conquered city of Veii, a town well provided with all things. But this being opposed by Camillus, they set to work with such extraordinary diligence, that the vacant space of the old city was quickly covered with new buildings, and the whole finished within the short period of one year. The Romans, however, on this occasion were in too great a hurry to think of order or regularity. The city was therefore rebuilt without any reference to either, no care being taken to form the streets in straight lines.

In this conflagration all the public records were destroyed; but there is no reason to believe that it was accompanied by any losses for which a lover of the arts should mourn. As many writers have remarked, the Romans were not naturally a people of taste. They never excelled in the fine arts, and even their own authors invariably allow that they were indebted for everything that was elegant in the arts to the people of Greece.

It is possible that, during the three hundred and fifty years which elapsed from the Gallic invasion to the reign of Augustus, many magnificent buildings may have been erected; but we have no evidence that such was the case; and the few facts which we are enabled to glean from the pages of ancient wri-

ters are little favourable to the supposition. The commencement of the age of Roman luxury is generally dated from the year 148 B.C., when the fall of Carthage and of Corinth elevated the power of the republic to a conspicuous height. Yet, more than fifty years afterward, no marble columns had been introduced into any public buildings; and the example of employing them as decorations to private houses was set by the orator Crassus, in the beginning of the first century before the Christian era.

The architectural splendour of the city must be dated from the age of Augustus. "I found it of brick," he was accustomed to say, "I shall leave it of marble." Nor was he content with his own labours; at his instigation many private individuals contributed to the embellishment of the capital. The Pantheon, one of the noblest structures of Rome, and several others, were the work of his chief minister Agrippa.

Tiberius and Caligula, however, betrayed no wish to imitate their predecessor; but several works of magnitude and utility were completed under Claudius. Then came the Emperor Nero, with whose reign is associated that memorable conflagration, which malice attributed to the Christians, and which raged beyond all example of former ages. Of the fourteen sections into which Augustus had divided the city, only four remained untouched. It was therefore fatal to many of the most venerable fanes and trophies of the earlier ages. This conflagration lasted nearly nine days. In the time of Titus, too, another fire ravaged the city for three days and nights; and in that of Trajan, another consumed part of the Forum, and the Golden House of Nero; after which, few remains of the ancient city were left, being only, to use the language of Tacitus, "scanty relics, lacerated and half burned."

Nevertheless, it soon rose with fresh grandeur and beauty from its ashes. Trajan performed his

part, and Hadrian followed in the same career with redoubled assiduity. They were succeeded by the Antonines; and so effective was the example set by them, that most of the opulent senators of Rome deemed it an honour, and even a duty, to contribute to the glory and external splendour of their native city. These monuments of architecture were adorned with the finest productions of sculpture and painting. Every quarter of Rome was filled with temples, theatres, amphitheatres, porticoes, triumphal arches, and aqueducts; with baths and other buildings conducive to the health and pleasure, not only of the noble citizens, but of the meanest of the people.

The principal conquests of the Romans were achieved under the republic; and the emperors, for the most part, were satisfied with preserving those dominions which had been acquired by the policy of the senate and the martial enthusiasm of the people. The first seven centuries were filled with a rapid succession of triumphs; but it was left to Augustus to repudiate the ambitious design of subduing the whole earth, and to introduce moderation into the public councils. He bequeathed a valuable legacy to his successors in the advice to confine the empire within those limits which nature seemed to have placed as its permanent bulwarks and boundaries: on the west the Atlantic Ocean; the Rhine and the Danube on the north; the Euphrates on the east; and towards the south, the deserts of Africa and Arabia.

The first exception to this policy was the subjugation of Britain; the second, the conquests of Trajan. It was, however, revived by Hadrian, nearly the first act of whose reign was the resignation of all that emperor's eastern acquisitions.

The Roman empire, in the time of the Antonines, was about two thousand miles in breadth, from the wall of Antoninus and the northern limits of Dacia, to Mount Atlas and the tropic of Cancer; and it extended in length more than three thousand miles,

from the Western Ocean to the Euphrates. It was situated in the finest part of the temperate zone, between the twenty-fourth and fifty-sixth degrees of northern latitude, and was supposed to contain above sixteen hundred thousand square miles, for the most part of fertile and well-cultivated land.

Pius studied the defence of the empire rather than its enlargement : a line of policy which rendered him more serviceable to the commonwealth than the greatest conquests. Marcus and Lucius (Antonini) made the first division of the empire. At length corruption became so rife that it was put up to public sale, and sold to the highest bidder. It was then arrested in its downward course by Alexander Severus ; and, after the reigns of several successive tyrants, its fortunes were again restored by the courage, conduct, and extraordinary virtues of Claudius the Second ; to whom has been attributed, with every appearance of truth, the courage of Trajan, the moderation of Augustus, and the piety of Antoninus.

Then followed Aurelian, Tacitus, and Probus ; and Rome felt herself redeemed from the ruin that awaited her ; but Constantine laid the inevitable groundwork of her destruction by removing the imperial throne to Byzantium. She then became an easy prey to her barbarian enemies, by whom she was several times sacked, pillaged, and partially burned. The most powerful of these enemies was Alaric ; and the people he had to conquer are thus described by Ammianus Marcellinus : " Their long robes of purple silk float in the wind ; and as they are agitated by art or accident, they discover the under-garments, the rich tunics, embroidered with the figures of various animals. Followed by a train of fifty servants, and tearing up the pavement, they rush along the streets with the same impetuous speed as if they were travelling with posthorses ; and the example of the senators is boldly imitated by the matrons and ladies, whose covered carriages are continually

driving round the immense space of the city and suburbs. Whenever these persons of high distinction condescend to visit the public baths, they assume, on their entrance, a tone of loud and insolent command, and appropriate to their own use the conveniences which were designed for the Roman people. As soon as they have indulged themselves in the refreshments of the bath, they resume their rings and the other ensigns of their dignity; select from their private wardrobe of the finest linen, such as might suffice for a dozen persons, the garments most agreeable to their fancy, and maintain till their departure the same haughty demeanour which, perhaps, might have been excused in the great Marcellus after the conquest of Syracuse.

" Sometimes, indeed, these heroes undertake more arduous achievements; they visit their estates in Italy, and procure for themselves, by the toil of servile hands, the amusements of the chase. If at any time, but more especially on a hot day, they have courage to sail in their painted galleys from the Lucrine Lake to their elegant villas on the seacoast of Puteoli and Cajeta, they compare their expeditions to the marches of Cæsar and Alexander. Yet, should a fly presume to settle on the silken folds of their gilded umbrellas—should a sunbeam penetrate through some unobserved and imperceptible chink, they deplore their intolerable hardships, and lament, in affected language, that they were not born in the land of the Cimmerians, the region of perpetual darkness."

Such was the character of the nobles of Rome at the time when Alaric appeared before it. No sooner had the barbarian got possession of the Roman port, than he summoned the city to surrender at discretion; and his demands were enforced by the threat, that a refusal, or even the smallest delay, should be instantly followed by the destruction of the magazines, on which the life of the Roman people depended.

The clamours of that people and the terror of famine subdued the pride of the senate. They listened, therefore, without reluctance, to the proposal of placing a new emperor on the throne of Honorius; and the Gothic conqueror bestowed the purple on Attalus, the præfect of the city. He was, however, soon degraded by Alaric, and the city subjected to a general sack. The conqueror no longer dissembled his appetite for plunder; at the same time, the trembling senate, without any hopes of relief, prepared, by a desperate resistance, to delay the ruin of their country. But they were unable to guard against the secret treachery of their slaves and domestics. At the hour of midnight, the Salarian gate was opened, and the inhabitants were awakened by the terrific sound of the Gothic trumpet. Eleven hundred and sixty-three years after its foundation, the imperial city, which had subdued and civilized so considerable a portion of the world, was delivered up to the licentious fury of the barbarous tribes of Scythia and Germany. A cruel slaughter took place; and the streets of the city were filled with dead bodies, which, during the consternation, remained unburied. The despair of the inhabitants was at times converted into fury; but, whenever the barbarians were provoked by opposition, they made an indiscriminate massacre of the feeble, the innocent, and the helpless. The private revenge of 40,000 slaves was at the same time exercised without pity or remorse, and the ignominious lashes which they had formerly received were atoned for by the blood of the obnoxious families; while the matrons and virgins of Rome were exposed to injuries more dreadful than death itself.

When the more portable riches had been seized, the palaces were rudely stripped of their splendid and costly furniture; and sideboards of massy plate, and variegated wardrobes of silk and purple, were promiscuously piled in the wagons that followed

the Gothic army. The most exquisite works of art were wantonly injured and destroyed; many a statue was melted for the sake of its precious materials; and many a vase, in the division of the spoil, was shattered into fragments by the stroke of the battle-axe. The sack lasted six days.

The edifices, too, of Rome received no small injury from the violence of the Goths; but the extent of those injuries appears to have been somewhat exaggerated. At their entrance they fired a multitude of houses; and the ruins of the palace of Sallust remained, in the age of Justinian, a stately monument of the Gothic conflagration. Procopius confines the fire to one particular quarter; but adds, that the barbarians ravaged the whole city. Cassiodorus says, that many of the "wonders of Rome" were burned; and Olympiodorus speaks of the incalculable wealth which Alaric carried away.

The devastation committed by Genseric in 455 is said not to have been so great as that perpetrated by the Goths; yet most writers record that the Vandals and Moors emptied Rome of nearly all her wealth, thus avenging the fate of Carthage. The pillage lasted fourteen days and nights; and all that could be found of public or private riches, of sacred or profane treasure, was transported to the vessels of Genseric. Among the spoils, the splendid relics of two temples, or, rather, of two distinct religions, exhibited a remarkable example of the vicissitude of human things. Since the abolition of paganism, the Capitol had been violated and abandoned; yet the statues of the gods and heroes were still respected, and the curious roof of gilt bronze was reserved for the rapacious hands of Genseric. The holy instruments of the Jewish worship had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterward deposited in the temple of Peace; and, at the end of four hundred years, the spoils of Jerusalem were transferred to Africa, by a barbarian



who derived his origin from the shores of the Baltic. It was difficult either to escape or to satisfy the avarice of a conqueror who possessed leisure to collect, and ships to carry away the wealth of the capital. The ornaments of the imperial palace, the magnificent furniture and wardrobe, the sideboards of massy plate, were collected together with disorderly rapine: the gold and silver amounted to several thousand talents; and even the brass and copper, were carefully removed. The empress was rudely stripped of her jewels, and, with her two daughters, the only surviving descendants of the great Theodosius, was compelled, as a captive, to follow the haughty Vandal; who, when he had completed the pillage, hoisted sail, and returned, with a prosperous navigation, to the port of Carthage. Many thousand Romans of both sexes, chosen for some useful or agreeable qualification, reluctantly embarked on board the fleet of Genseric; and their distress was greatly aggravated when the unfeeling barbarian, in the division of the booty, separated wives from their husbands, and children from their parents.

The consequences of the Gothic and Vandal invasions to the public and private buildings are thus regarded by Gibbon: "The spectator, who casts a mournful view over the ruins of ancient Rome, is tempted to accuse the memory of the Goths and Vandals for the mischief which they had neither the leisure, nor power, nor perhaps the inclination to perpetrate. The tempests of war might strike some lofty turrets to the ground; but the destruction which undermined the foundations of those massy fabrics was prosecuted slowly and silently, during a period of ten centuries. The decay of the city had gradually impaired the value of the public works. The circus and theatres might still excite, but they seldom gratified the desires of the people; the temples, which had escaped the zeal of the Christians, were no longer inhabited either by gods or men; the dimin-

ished crowds of the Romans were lost in the immense space of their baths and porticoes; and the stately libraries and halls of justice became useless to an indolent generation, whose repose was seldom disturbed either by study or business. The monuments of consular or imperial greatness were no longer revered as the immortal glory of the capital; they were only esteemed as an inexhaustible mine of materials, cheaper and more convenient than the distant quarry. Specious petitions were addressed to the easy magistrates of Rome, which stated the want of bricks or stones for some necessary service; the fairest forms of architecture were rudely defaced for the sake of some paltry or pretended repairs; and the degenerate Romans, who converted the spoil to their own emolument, demolished, with sacrilegious hands, the labours of their ancestors.”\*

In 472 the city was sacked by Ricimer, who had acquired despotic power under the Emperor Libius Severus. His victorious troops, breaking down every barrier, rushed with irresistible fury into the heart of the city. The unfortunate Emperor Anthemius was dragged from his concealment, and inhumanly murdered by the command of Ricimer, his son-in-law, who thus added a third, or, perhaps, a fourth emperor to the number of his victims. His soldiers, who united the rage of factious citizens with the savage manners of barbarians, were indulged, without control, in the license of rapine and murder; the crowd of slaves and plebeians, who were unconcerned in the event, could only gain by indiscriminate pillage; and the face of the city exhibited the strange contrast of reckless cruelty and dissolute intemperance.

To Vitiges, in about 540, must be ascribed the destruction of the aqueducts, which rendered the ther-

\* Gibbon's *Decline and Fall of the Roman Empire*, ii., 362, Harpers' edition.

now useless ; and as these appear never to have been frequented afterward, their dilapidation must be partially, though only partially, ascribed to the Goths.

Vitiges burned everything without the walls, and commenced the desolation of the Campagna.

In 546 Rome was besieged by Totila the Goth. Having reduced, either by force or capitulation, the towns of inferior note in the midland provinces of Italy, he proceeded to attack Rome, which he took on the 17th of December of the same year. On the capture of the city, many persons, some say five hundred, took refuge in the Church of St. Peter. As soon as daylight displayed the victory of the Goths, their monarch paid a visit to the tomb of the prince of the apostles ; but, while he was praying at the altar, twenty-five soldiers and sixty citizens were put to the sword in the vestibule of the temple. The archdeacon Pelagius, standing before him with the Gospels in his hand, repeated, " O Lord, be merciful to your servant." " Pelagius," said Totila, with an insulting smile, " your pride now condescends to become a suppliant." " I am a suppliant," replied the prudent archdeacon ; " God has now made us your subjects, and, as your subjects, we are entitled to your clemency." At his humble prayer the lives of the Romans were spared, and the maids and matrons preserved inviolate from the passions of the brutal soldiers. But they were compensated by the freedom of pillage. The houses of the senators were plundered without mercy ; and the sons and daughters of Roman consuls, tasting the misery they had once spurned or relieved, wandered in tattered garments through the streets, and begged their bread before the gates of their own mansions.

Against the city he was inexorable. A third part of the walls had been already demolished by his command ; fire and engines were ready to consume or subvert the most stately works of antiquity ; and the world was astonished at the decree he issued,

that Rome should be changed into "a pasture for cattle!" Belisarius, on hearing this, addressed him a letter, in which he observed, "That if Totila had conquered, he ought, for his own sake, to preserve a city which was his by right of conquest, and would, at the same time, be the most beautiful one in his dominions. That it would be his own loss if he destroyed it, and redound to his utter dishonour. For Rome, having been raised to so great a grandeur and majesty by the virtue and industry of former ages, posterity would consider him as a common enemy of mankind in depriving them of such an example and living representation of their ancestors."

In consequence of this letter, Totila permitted himself to be diverted from his resolution, and signified to the ambassadors of Belisarius that he should spare the city. Meanwhile, he stationed most of his army at the distance of one hundred and twenty furlongs from it to observe the motions of the Roman general, and with the remainder occupied one of the camps of Hannibal, on the summit of Gargarius. The senators were dragged along in his train, and afterward confined in the fortresses of Campagna; while the citizens, with their wives and children, were dispersed in exile; and during forty days Rome was abandoned to desolate and dreary solitude.

With Totila the dilapidation of Rome by the barbarians is generally allowed to terminate.

It would exceed our limits were we to enter into a detail of the various causes which were so long at work in effecting the ruin of the ancient monuments of Rome. If we except the Pantheon, the ancient structures have been so mutilated and destroyed, that even their name is in many cases doubtful. If a person, says Dr. Burton, expects to find at Rome such magnificent remains as he has read of at Athens, he will be grievously disappointed.

Gibbon states four principal causes of destruc-

tion : The injuries of time ; the attacks of barbarians and Christians ; the use and abuse of the materials ; and the domestic quarrels of the Romans.

To the same effect are the following lines of Pope :

Some felt the silent strokes of mouldering age ;  
Some hostile fury ; some religious rage ;  
Barbarian blindness, Christian zeal conspire,  
And papal piety, and Gothic fire.

The injuries done by the Christian clergy to the architectural beauty of Rome may be divided into two kinds : those which were commanded or connived at by the Romans for useful repairs or constructions, and those which were encouraged or permitted from motives of fanaticism.

In the year 426, during the reign of Theodosius the Younger, there was a great destruction of the heathen temples. "The demolition of the idolatrous fanes," says an ecclesiastical writer, "was from the foundation, and so complete that we cannot perceive a vestige of the former superstition. Their temples are so destroyed that the appearance of their form no longer remains, nor can those of our times recognise the shape of their altars. As for the materials, they are dedicated to the fanes of the martyrs."

The destruction of the baths has been attributed to the same mistaken piety, and those of Diocletian and Caracalla showed, in the eighth century, evident marks of human violence. Pope Gregory III. employed nine columns of some ancient building in the Church of St. Peter. The rebuilding of the city walls by four successive popes in the same century contributed not a little to the work of destruction. Pope Hadrian I. threw down an immense structure of Tiburtine stone, to enlarge the Church of St. Maria di Cosmedin. Donus I. had before, in 676, stripped the marble from a large pyramid generally known by the name of Scipio's Tomb.

Paul II. employed the stones of the Coliseum to build a palace. Sixtus IV. took down the temple of Hercules, and he destroyed the remains of an ancient bridge, to make four hundred cannon-balls for the castle of St. Angelo. Paul III. and his nephews laboured incessantly at the quarry of the Coliseum: he devastated also many other buildings. Sixtus V. threw down several statues still remaining in the capital. Urban VIII. took away the bronze from the portico of the Pantheon, and some of the base of the sepulchre of Cecilia Metella; and Paul V. removed the entablature and pediment of a structure in the Forum of Nerva, and also the remaining column of the Temple of Peace. Lastly, Alexander VII. took down the arch called "di Portogallo," in order to widen the Corso. The inferior clergy, too, were great depredators, insomuch that a volume of no inconsiderable size has been composed by one of their own order, to enumerate the pagan materials applied to the use of the Church.

It is difficult to say where this system of depredation would have stopped, had not Benedict XIV. erected a cross in the centre of the arena, and declared the place sacred, out of respect to the blood of the many martyrs who had been butchered there during successive persecutions. This declaration, if issued two or three centuries before, would have preserved the Coliseum entire; it could then only protect its remains, and transmit them as they were to posterity.

Conflagrations also contributed to the destruction of the city. In 312 the temple of Fortuna was burned down. The palaces of Symmachus and Lampadius, with the baths of Constantine, suffered by the same cause.

Nor must the destruction be confined to one element. The Tiber rose, not unfrequently, to the walls, and many inundations are recorded. Even as early as the second siege of the city by Totila,

there was so much waste land within the walls, that Diogenes, the governor, thought the corn he had sown upon it would be sufficient to supply the garrison and citizens in a protracted defence.

It is impossible to assign a precise date to the total destruction of the greater portion of the ancient site; but the calamities of the seventh and eighth centuries must have powerfully contributed to, if they did not complete the change. A scarcity in 604, a violent earthquake a few years afterward, a pestilence in or about 678, five great inundations of the Tiber from 680 to 797, a second famine in the pontificate of Pope Constantine, which lasted thirty-six months, a pestilence in the last year of the seventh century, and the assault of the Lombards for three months in 755—these are the events which compose the Roman history during this unhappy period.

Added to all this, the importance of the new city accelerated the ruin of the old. Great also was the destruction during the periods when the different parties fought their battles in the public streets, after the restoration of the empire of the West; and the devastations committed by Robert Guiscard, from 1082 to 1084, were perhaps more injurious to the remains of Rome than those of all the preceding barbarians of every age; for the Normans and Saracens of his army, with the papal faction, burned the town from the Flaminian gate to the Antonine column, and laid waste the sides of the Esquiline to the Lateran; thence he set fire to the region from that church to the Coliseum and the Capitol. He attacked the Coliseum for several days, and finished the ruin of the Capitol.

A contemporary writer says that all the regions of the city were ruined; and another, who was in Rome twelve years afterward, laments that, although what remained could not be equalled, what was ruined could never be repaired.



In the annals for 1167 we find that the Germans under Barbarossa assaulted the Vatican for a week, and that the pope saved himself in the Capitol. After the popes had begun to yield in the unequal contest with the senators and people, and had ceased to be constantly in the capital, the field was left open for the wars of the senators; that is, of the nobles themselves. The Colonna and Ursini families then appear among the destroyers of the city. In 1291, a civil war occurred which lasted six months; the issue of which was, according to a spectator, that Rome was reduced to the condition of a town "besieged, bombarded, and burned."

At the coronation of the emperor Henry VII., battles were fought in every quarter of the city. The new Cæsar was crowned amid the fall of houses, fire, slaughter, the ringing of the bells of the churches, the shouts of combatants, the clanging of arms, and the rush of the Roman people from all quarters towards the Capitol; indeed, so dreadful was the uproar, that the cardinals apprehended the total destruction of the city.

The absence of the popes, from 1360 to 1376, was particularly calamitous to the ancient fabrics. Petrarch was overwhelmed with regret. He complained that the ruins were in danger of utterly perishing; that the nobles were the rivals of time and the ancient barbarians; and that the columns and precious marbles of Rome were devoted to the decoration of the metropolis of their slothful Neapolitan rivals. Yet it appears that these columns and marbles were taken from palaces comparatively modern, from the thresholds of churches, from the shrines of sepulchres, from structures to which they had been conveyed from their original situation, and, finally, from ruins actually fallen. The solid masses of antiquity are said not to have materially suffered from this spoliation; and the edifices whose impending ruin affected Petrarch were the sacred basilicas, then converted into fortresses.

The great earthquake of 1349 was also very destructive, several ancient ornaments being thrown down; and an inundation of the Tiber is recorded among the afflictions of this period. The summits of the hills alone were above the water, and the lower grounds were for eight days converted into a lake.

The return of the popes was the signal of renewed violence. The Colonna and Ursini, the people and the Church, fought for the Capitol and the towers, and the forces of the popes repeatedly bombarded the town.

During the great schism of the West, the hostile entries of Ladislaus of Naples, and the tumultuous government of the famous Perugian, Braccio Montone, despoiled the tomb of Hadrian, and doubtless other monuments. Yet the violence then practised is supposed to have been less pernicious than the peaceful spoliation which succeeded the extinction of the schism of Martin V. in 1417, and the suppression of the last revolt of the Romans by his successor, Eugenius IV., in 1434; for from this epoch is dated the appropriation of such marble or travertine as could be stripped with facility from the monuments, or as was found in isolated fragments.

We will now state what were the principal remains in the time of Poggio Bracciolini, in the fifteenth century. Besides a bridge, an arch, a sepulchre, and the Pyramid of Cestius, he could discern, of the age of the republic, 1. A double row of vaults in the salt-office of the Capitol, on which were inscribed the name and the praises of Catullus. 2. Eleven temples, more or less entire, were visible, from the perfect form of the Pantheon to the three arches and a marble column of the temple of Peace, which Vespasian erected after the civil wars and the Jewish triumph. 3. Of the public baths, none were sufficiently preserved to represent the use and distribution of the several parts; but those of Diocletian and Caracalla still retained the titles of their

founders, and astonished the spectator by their solidity and extent, the variety of their marbles, and the size and multitude of their columns. Of the baths of Constantine, of Alexander, of Domitian, or, rather, of Titus, some vestiges were still to be found. 4. The triumphal arches of Titus, Severus, and Constantine were entire, both the structures and inscriptions; a falling fragment was honoured with the name of Trajan; and two arches were yet existing in the Flaminian Way. 5. After the wonder of the Coliseum, Poggio might have overlooked a small amphitheatre of brick, most probably for the use of the Prætorian camp: the theatres of Marcellus and Pompey were occupied in a great measure by public and private buildings; and of the Circus of Agonalis and of Maximus, little more than the situation and form could be distinguished. 6. The columns of Trajan and Antonine were still erect, but the Egyptian obelisks were broken or buried. The multitude of gods and heroes, the workmanship of art, was reduced to one equestrian figure of gilt brass and five marble statues, of which the most conspicuous were two by Phidias and Praxiteles. 7. The two mausoleums of Augustus and Hadrian were not totally lost; but the former was visible only as a mound of earth, and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains of the ancient city.

During the interval between the two visits of Poggio to Rome, the cell, and part of the temple of Concord, and the base of the tomb of Metella, had been ground into lime; also a portico near the Minerva. Poggio's description of the ruins, it may be observed, is not sufficiently minute or correct to supply the deficiency of his contemporary Blondus; but we may distinctly mark, that the site of ancient Rome had arrived at the desolation in which it is seen at

the present day. The Rome of the lower and middle ages was a mass of irregular lanes, upon or among ruins, with numerous brick towers, many of them on ancient basements. The streets were so narrow that two horsemen could not ride abreast. Two hundred houses, three towers, and three churches choked up the Forum of Trajan. The reformation of Sixtus IV., and the embellishments of his successors, have obliterated this town, and that which is now seen is a capital which can only date from the end of the fifteenth century.

Not long before the Imperialists entered Rome, the Colonnas, in 1526, sacked it, as it were; and this was followed by a similar devastation, committed by the Abate di Farfa and the peasantry of the Orsini family.

Rome was assaulted by the Bourbon, May 5, 1527, and the Imperialists left it February 17, 1528.

No sooner was the Bourbon in sight of Rome, than he harangued his troops, and pointed to the end of all their sufferings. Being destitute of artillery with which he might batter the walls, he instantly made his dispositions for an assault; and, having discovered a breach, he planted with his own hands a ladder against the rampart, and prepared to mount it, followed by his German bands. But at that instant a shot, discharged from the first arquebus which was fired, terminated at once his life and his misfortunes. Much fruitless inquiry has been made to ascertain the author of his death, which is commonly attributed to a priest; but Benvenuto Cellini, so well known by his extraordinary adventures and writings, lays claim to the merit of killing this hero. By whatever hand he fell, he preserved, even in the act of expiring, all his presence as well as greatness of mind. He no sooner felt himself wounded, than he ordered a Gascon captain, named Jonas, to cover him with a cloak, in order to conceal his death, lest it should damp the courage of his soldiers. Jonas ex-

executed his commands with punctuality. The constable still continued to breathe when the city was taken. He was therefore carried thither, and there expired, May 5, 1527, at thirty-eight years of age.

Philipart, prince of Orange, contrived to keep the troops in ignorance of their commander's death till they were masters of the city; and then, to render them inaccessible to pity, he revealed to them his fate. No language can express the fury with which they were animated at this sad intelligence. They rent the air with the cries of "*Carne, carne! Sangre, sangre! Bourbon, Bourbon!*"

The imagination is appalled at the bare recital of the wanton outrages committed by the Bourbon's army during the time they remained masters of Rome. The pillage lasted, without interruption, for two months.

Never had that proud city suffered from her barbarian conquerors, in the decline of the Roman empire—from Alaric, from Genseric, or from Odoacer—the same merciless treatment she underwent from the rage of the Imperial troops: the subjects or the soldiers of a Catholic king! Rapacity, lust, and impiety were exhausted by these men. Roman ladies of the noblest extraction were subjected to the most shocking indignities. The sacred ornaments of the sacerdotal, and even of the pontifical office, were converted to purposes of ridicule and buffoonery. Priests, nay, even bishops and cardinals, were dreadfully abused by the brutal soldiery; and, after having suffered every ignominy of blows, mutilation, and personal contumely, were massacred in pastime. Exorbitant ransoms were exacted repeatedly from the same persons; and, when they had no longer wherewithal to purchase life, they were butchered without mercy. Barbarities, in short, the most appalling, and of every name, were committed without remorse or pity.

Three years after the sack by the Imperialists,

that is, in 1530, an inundation of the Tiber ruined a multitude of edifices both public and private, and was scarcely less calamitous to Rome. Simond, writing from Rome in January, 1818, says: "The Tiber has been very high, and the lower part of the town under water; yet this is nothing compared with the inundations recorded on two pillars at the port of Ripetta, a sort of landing-place. The mark on one of them is full eighteen feet above the level of the adjoining streets; and, considering the rapidity of the stream, a great part of the city must have been in imminent peril of being swept away." In 1819 the Pantheon was flooded; but this is not an uncommon event, as it stands near the river, and the drain to carry off the rain-water that falls through the opening in the top communicates with the stream. The inundations of the Tiber, indeed, were one of the causes which combined to destroy so many of the monuments of Rome during the middle ages. Several floods of this kind are mentioned by the ancient writers; and Tacitus speaks of a project which was debated in the senate, A.D. 15, for diverting some of the streams running into the Tiber, but which was not carried into execution in consequence of the petitions of various towns, who sent deputies to oppose it, partly on the ground that their local interests would be affected, and partly from a feeling of superstition, which induced them to urge that "Nature had assigned to rivers their proper courses," and other reasons of a similar nature.

Aurelian endeavoured to put an effectual stop to the calamities which sprang from the lawless river, by raising its banks and clearing its channel. However, the deposits resulting from these frequent inundations have contributed greatly to that vast accumulation of soil which has raised the surface of modern Rome so many feet above the ancient level, and thus the evil itself has effected a remedy to a partial extent.

We must now close this portion of our imperfect account, and proceed to give our readers some idea of the present condition of Rome's ancient remains.

When Poggio Bracciolini visited Rome in the fifteenth century, he complained that nothing of old Rome subsisted entire, and that few monuments of the *free city* then remained; and many writers of more recent times have made the same complaint. "The artist," says Sir John Hobhouse, "may be comparatively indifferent to the date and history, and regard chiefly the architectural merit of a structure; but the Rome which the Florentine republican regretted, and which an Englishman would wish to find, is not that of Augustus and his successors, but of those greater and better men, of whose heroic actions his earliest impressions are composed." To which the following remarks of Dr. Burton may appropriately be added: "The works of the Romans, in the early ages of their nation, were remarkable for their solidity and strength; but there seems no reason to suppose that much taste or elegance was displayed in them. But then, again, if we wish to confine ourselves to the republic, there is surely no need of monuments of brick and stone to awaken our recollections of such a period. If we must have visible objects on which to fix our attention, we have the ground itself on which the Romans trod; we have the Seven Hills; we have the Campus Martius, the Forum: all places familiar to us from history, and in which we can assign the precise spot where some memorable action was performed. Those who feel a gratification in placing their footsteps where Cicero or Cæsar did before them, in the consciousness of standing upon the same hill which Manlius defended, and in all those associations which bring the actors themselves upon the scene, may have all their enthusiasm satisfied, and need not complain that there are no monuments of the time of the republic."



The remains of ancient Rome may be referred to three distinct periods. Of the first, the works of the kings, embracing a space of two hundred and forty-four years, from the foundation of the city by Romulus to the expulsion of Tarquin, very little has escaped the ravages of time ; the Tullian walls and prison, with the Cloaca Maxima, being the only identified remains. Of the works of the republic, which lasted four hundred and sixty-one years, although the city during that period was more than once besieged, burned, and sacked, many yet exist, as the military ways and aqueducts, and some small temples and tombs. But it was during the third period, that of the empire, that Rome attained the meridian of her glory. For three centuries nearly the whole known world was either subject to her, or bound to her by treaties ; and in this long interval the taste and magnificence of the Romans were displayed in the erection of temples to the gods, triumphal arches and pillars to conquerors, amphitheatres, palaces, and other works of ostentation and luxury, for which architecture was made to exhaust her treasures, and no expense spared in their decoration.

Architecture, as an art, was unknown to the Romans until Tarquin came from Etruria. Hence the few works of the kings which still remain were built in the Etruscan style, with large uncemented, but regular blocks. In the gardens of the convent Giovanni a S. Paolo is a ruin of the Curia Hostilia, called the Rostrum of Cicero ; and some few fragments also remain of a bridge erected by Ancus Marcius. On this bridge (Pons Sublicius) Horatius Cocles opposed singly the army of Porsenna ; and from it, in later times, the bodies of Commodus and Heliogabalus were thrown into the Tiber. In the pontificate of Nicolas V. it was destroyed by an inundation. There are likewise the ruins of a large brick edifice, supposed to have been the Curia erect-

ed by Tullus Hostilius, which was destroyed by fire when the populace burned in it the corpse of Clodius. Julius Cæsar commenced its restoration, and Augustus finished it, and gave it the name of Curia Julia, in honour of his father by adoption.

To judge of the form and size of the city, we must follow the direction of the seven hills upon which it was built. 1. **MONS PALATINUS**, which always had the preference. It was on this that Romulus laid the foundation of the city, in a quadrangular form; and here the same king and Tullus Hostilius kept their courts, as did Augustus afterward, and all the succeeding emperors. This hill was in compass 1200 paces. 2. **MONS TARPEIUS**, which took its name from Tarpeia, a Roman virgin, who in this place betrayed the city to the Sabines. It afterward received the denomination of Capitolinus, from the head of a man casually found here in digging for the foundation of the temple of Jupiter. This hill was added to the city by Titus Tatius, king of the Sabines, who having been overcome by Romulus, he and his subjects were permitted to incorporate themselves with the Romans. 3. **MONS ESQUILINUS**, which was taken in by Servius Tullius, who had here his royal seat. 4. **MONS VIMINALIS**, which derived its name from the osiers that grew very plentifully upon it. This hill was brought within the limits of the city by Servius Tullius. 5. **MONS CÆLIUS**, which owes its name to Cælius or Cœles, a Tuscan general greatly celebrated in his time, who pitched his tents here when he came to the assistance of Romulus against the Sabines. Its enclosure within the city is attributed to Tullus Hostilius by Livy and Dionysius, but by Strabo to Ancus Marcius. 6. **COLLIS QUIRINALIS**, which was so called from the temple of Quirinus, another name of Romulus; or from the Curetes, a people that removed hither from a Sabine city called Cures. It afterward changed its name to Caballus, Mons Caballi,

and Caballinus, from the two marble horses, with each a man holding him, which were set up here. They are still standing, and, if the inscription on the pilasters be true, were the work of Phidias and Praxiteles, made by those masters to represent Alexander and his horse Bucephalus, and sent to Nero as a present by Tiridates, king of Armenia.

7. **MONS AVENTINUS**, which derived its name from Aventinus, an Alban king, or from the river Avens. Gellius affirms that this hill was not enclosed within the bounds of the city till the time of Claudius, but Eutropius expressly states that it was taken into it even as early as that of Ancus Marcius.

The city had the greatest extent in the reign of Valerian, who enlarged its walls to such a degree as to enclose a space of fifty miles. The number of inhabitants, in its flourishing state, is computed by Lipsius at four millions. The present extent of the walls is about thirteen miles. Sir John Hobhouse walked round them in three hours thirty-three minutes and three quarters; and Dr. Burton did the same in three hours and ten minutes.

This circuit brings into view specimens of every kind of construction, from the days of Servius Tullius down to the present time. Aurelian took into his walls whatever he found standing in their line; and they now include some remains of the Tullian walls, of the walls of the Prætorian barracks, the facing of a tank, aqueducts, sepulchral monuments, a menagerie, an amphitheatre, a pyramid, &c. Thus do they exhibit the uncemented blocks of the Etruscan style, the reticular work of the republic, the travertine preferred by the first emperors, the alternate tufa and bricks employed by their successors, and that poverty of materials which marks the declining empire. Since the first breach made by Totila, the walls have been often and variously repaired; sometimes by a case of brickwork, filled in with shattered marbles, rubble, shard, and mortar. In

some parts the cementitious work is unfaced ; here you find stones and tufa mixed ; there tufa alone, laid in the Saracenic manner ; and the latter repairs have the brick revêtement of modern fortification.

The gates of Rome at the present day are sixteen in number, of which only twelve are open. The wall of Romulus had but three or four, and there has been much discussion among antiquaries as to their position. That of Servius had seven ; but in the time of Pliny (in the middle of the first century) there were no less than thirty-seven gates to the city. The twelve gates at present in use correspond to some of the principal ones of former times.

Modern Rome, however, can scarcely be said to rest upon the ancient base. Hardly two thirds of the space within the walls is now inhabited, and the most thickly-peopled district is comprised within what was anciently the open plain of the Campus Martius. On the other hand, the most populous part of ancient Rome is now but a landscape ; it would almost seem, indeed, as if the city had slipped off its seven hills into the plain beneath. A remarkable change, too, has taken place in the surface of the site itself. In the valleys the ground has been raised not less than fourteen or fifteen feet. This is strikingly observable in the Forum, where there has been a great elevation above the ancient level, owing partly to the accumulation of soil and rubbish brought down by the rains, but chiefly, as there is reason to believe, to that occasioned by the demolition of ancient buildings, and the practice which has prevailed of erecting new structures upon the prostrate ruins.

The Tiber, of course, still remains, but its present appearance has been variously represented. "The Tiber," says Dr. Burton, "is a stream of which classical recollections are apt to raise too favourable anticipations. When we think of the

fleets of the capital of the world sailing up it, and pouring in their treasures of tributary kingdoms, we are likely to attach to it ideas of grandeur and magnificence. But if we come to the Tiber with such expectations, our disappointment will be great."

Sir John Hobhouse, however, speaks differently: "Arrived at the bank of the Tiber," he says, speaking of the traveller's approach to Rome from the north, across the Ponte Molle, "he does not find the muddy, insignificant stream which the disappointment of overheated imaginations has described, but one of the finest rivers of Europe, now rolling through a vale of gardens, and now sweeping the base of swelling acclivities, clothed with wood, and crowned with villas and their evergreen shrubberies." Still the Tiber can by no means be called a large river, being scarcely navigable even below Rome, owing to the frequent shoals which obstruct its course. A steamboat which plies between the capital and Fiumicino, a distance of about sixteen miles, is generally five or six hours in making the upward passage, and ordinary vessels three days, being towed up always by buffaloes. The velocity of its current may be estimated from the facts that it deposits its coarser gravel twelve miles from the city, and its finer at thirty, whence it pursues its course to the sea charged only with a fine yellowish sand, imparting to its waters that peculiar colour which poets call golden, but others muddy. Yet this water enjoyed at one time a high reputation for sweetness and salubrious qualities. Pope Paul the Third invariably carried a supply of it with him on his longest journeys; and his predecessor, Clement the Seventh, was similarly provided, by order of his physician, when he repaired to Marseilles to celebrate the marriage of his niece, Catharine de Medici, with the brother of the dauphin, afterward Henry the Second of France.

Both within and without the walls of Rome fragments of aqueducts may be seen. Of these, "some,"

says Mr. Woods, "are of stone, others of brickwork, but the former cannot be traced for any continuance ; and while two or three are sometimes supported on a range of arches, in other places almost every one seems to have a range to itself. It is curious to trace these repairs, executed, perhaps, fifteen centuries ago. The character of the brickwork, in most instances, if not in all, shows them to be decidedly prior to the age of Constantine ; and the principal restorations, in all probability, took place when the upper water-courses were added. They generally consist of brick arches built within the ancient stone ones, sometimes resting on the old piers, but more often carried down to the ground ; and, in some cases, the whole arch has been filled up, or merely a doorway left at the bottom. In some places this internal work has been wholly or partially destroyed, while in others the original stonework has disappeared, as the owner of the ground happened to want bricks or squared stones. In one place the ancient piers had been entirely buried in the more recent brickwork ; but the brickwork has been broken, and the original stonework taken away, presenting a very singular, and, at first sight, wholly unaccountable appearance. In other parts the whole has fallen, apparently without having had these brick additions, a range of parallel mounds marking the situation of the prostrated piers."

"I do not know anything more striking," says Simond, "than these endless arches of Roman aqueducts, pursuing with great strides their irregular course over the desert. They suggest the idea of immensity, of durability, of simplicity, of boundless power, reckless of cost and labour, all for a useful purpose, and regardless of beauty. A river in mid-air, which had been flowing on ceaselessly for fifteen or eighteen hundred or two thousand years, poured its cataracts into the streets and public squares of Rome when she was mistress and also

when she was the slave of nations, and quenched the thirst of Attila and of Genseric as it had before quenched that of Brutus and Cæsar, and as it has since quenched that of beggars and of popes. During those ages of desolation and darkness when Rome had almost ceased to be a city, this artificial river ran to waste among the ruins, but now fills again the numerous and magnificent fountains of the modern city. Only three out of eleven of these ancient aqueducts remain entire, and in a state to conduct water. What, then, must have been the profusion of water in ancient Rome !”

The Aqueducts were, beyond all question, some of the noblest works of the Romans. Their first introduction has been attributed to Appius Claudius, A.U.C. 441, who brought water into the city by a channel eleven miles in length. But this was very inconsiderable compared with those afterward constructed by the emperors and others, several of which were cut through mountains and every other impediment for above forty miles, and the interior of such height that a man on horseback, as Procopius informs us, might ride through them without the smallest difficulty. Procopius makes their number only fourteen, but Aurelius Victor says there were twenty. The Claudian Aqueduct conveyed 800,000 tons of water daily into the city.

The Tarpeian Rock still exists, but there is little in its appearance to satisfy the expectations of a classic traveller. Seneca describes it as it was in his time thus : “ A lofty and precipitous mass rises up, rugged with many rocks, which either bruise the body to death or hurry it down with great violence. The points projecting from the sides, and the gloomy prospect of its vast height, are truly terrific. This place is chosen for executions, that the criminals may not require to be thrown down more than once.”

Poggio Bracciolini gives a dismal picture of the



state of this celebrated spot. "This Tarpeian rock is a savage and solitary thicket. In the time of the poet it was covered with the golden roofs of a temple; the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capitol on which we sit was formerly the head of the Roman empire, the citadel of the earth, the terror of kings; illustrated by the footsteps of innumerable triumphs, enriched with the spoils of many nations. This spectacle of the world, how is it fallen! how changed! how defaced! The path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill."

"Like the modern Tiber, the modern Tarpeian," says an elegant traveller, "is little able to bear the weight of its ancient reputation." "The only precipice that remains," says another, "is one about thirty feet from the point of a wall, where you might leap down on the dung in the fold below without any fear of breaking your bones."

The Forums of Rome were of two kinds: the one for popular assemblies, either for business or pleasure, answering the purposes of an Exchange, of halls of justice, and of hustings for the election of public functionaries; the others were for market-places. The principal Forum was emphatically called the Roman, or the Great Forum.

The second Forum built at Rome was erected by Julius Cæsar. The third was called sometimes the Augustan, from its having been constructed by Augustus; and sometimes the Forum of Mars, from the temple of that god erected by him. Some remains of it are still to be seen. The fourth was begun by Domitian, but, being finished by Nerva, it received his name. A fifth was built by the Emperor Trajan, and is said to have been the most splendid work of

the kind. The roof was of brass, and he set aside the spoils taken in war to defray the expense.

The Great Forum was an open space, with public buildings in it as well as around it ; and we read of streets passing through it. The Curia, or senate-house, stood near the foot of the Palatine Hill, in about the centre of the eastern side of the Forum. It was originally built by Tullus Hostilius, the third king of Rome ; and, after having been repaired by Sylla, was destroyed by fire in the year 53 B.C., when the body of Clodius, who had been murdered by Milo, was carried into it by the populace, and burned on a funeral pile, formed of the benches of the senators, tables, and such other materials as the place afforded. Sylla's son rebuilt it, but under the pretence of erecting a temple to "Felicity." It was repaired by Julius Cæsar.

Vitruvius says that the Greek Forum was square, with ambulatories in the upper story ; whereas the Roman was oblong, with porticoes, and shops for bankers, and with galleries on the upper floor, which were adapted to the management of the public revenues. The Roman Forum also included many other edifices, as the basilicæ, prison, and curiæ, and was enriched with colonnades and sculpture. That of Trajan was entered by four triumphal arches, and had his magnificent column in its centre.

Among other edifices in the Forum there was the temple of the Penates, or household gods, those of Concord, of Jupiter Stator, of Castor and Pollux, of Vesta, of Victory, and of Julius Cæsar, and the arches of Fabian, Tiberius, and Severus ; all of which, however, have disappeared, and, in most cases, not even the traces of them are to be found.

"The glories of the Forum are now fled for ever," says Mr. Eustace. "Its temples are fallen ; its sanctuaries are crumbled into dust ; its colonnades encumber pavements now buried under their remains. The walls of the rostra, stripped of their ornaments

and doomed to eternal silence ; a few shattered porticoes, and here and there an insulated column standing in the midst of broken shafts, vast fragments of marble capitals and cornices heaped together in masses, remind the traveller that the field which he now traverses was once the Roman Forum. It is reduced, not, indeed, to the pasture-ground for cattle which Virgil has described, but to a market-place for pigs, sheep, and oxen, being now the Smithfield of Rome. The hills, the rivers, the roads and bridges in this mother of cities, mostly go by their ancient Latin names, slightly altered in Italian, but the Forum has not even retained its name ; it is now called Campo Vaccino, or the Field of Cows !”

This scene, though now so desolate and degraded, was once the great centre of all the business, power, and splendour of Rome. Here, as long as the Romans were a free people, all the affairs of the state were debated in the most public manner ; and from the rostra, elevated in the midst of the square, and with their eyes fixed on the Capitol, which immediately faced them, and which was suited to inspire their minds with patriotism, while the Tarpeian Rock reminded them of the fate reserved for treason and corruption, the noblest of orators “ wielded at will” the fierce democracy, or filled the souls of thousands with one object, one wish, one passion—the freedom and glory of the Roman race : a freedom which would have been more enduring had the glory been less.

“ Yes ; in yon field below,  
A thousand years of silenced factions sleep :  
The Forum, where the immortal accents glow,  
And still the eloquent air breathes, burns, of Cicero !

“ The field of freedom, faction, fame, and blood :  
Here a proud people's passions were exhaled,  
From the first hour of empire in the bud,  
To that when farther worlds to conquer fail'd ;

But long before had Freedom's face been veil'd,  
And Anarchy assumed her attributes ;  
Till every lawless soldier who assail'd  
Trode on the trembling senate's slavish mutes,  
Or raised the venal voice of baser prostitutes."

Here the orators of the people brought their accusations against public men, or pronounced eulogies on such as had died for their country ; and here, also, were exhibited the bleeding heads or lifeless bodies of traitors, or, as it too often happened, of men unjustly condemned as such by an overbearing faction. The Forum was the court of justice ; and in the homely days of the early republic, civil and criminal causes were here tried and decided by simple laws in the open air, or in plain sheds built in the square. Humble schools for the children (for the old Romans had places of public instruction for the poor) stood round the Forum, which was occupied also with shops, shambles, stalls, lowly temples, and altars.

No object within the walls of Rome is so melancholy as the Forum. "We may lament," says Dr. Burton, "the ruin of a temple or a palace, but our interest in the remaining fragments is frequently diminished by our either not knowing with certainty to what building they belonged, or because history has not stamped them with any peculiar recollections. But, standing upon the Hill of the Capitol, and looking down upon the Forum, we contemplate a scene with which we fancy ourselves familiar, and we seem suddenly to have quitted the habitations of living men. Not only is its former grandeur utterly annihilated, but the ground has not been applied to any other purpose. When we descend into it we find that many of the ancient buildings are buried under irregular heaps of soil. A warm imagination might fancy that some spell hung over the spot, forbidding it to be profaned by the ordinary occupations of inhabited cities. What Virgil says of its appearance before the Trojan settlers arrived is singularly true at the present moment :

There oxen strolled where palaces are raised,  
And bellowing herds in the proud Forum grazed.

Where the Roman people saw temples erected to perpetuate their exploits, and where the Roman nobles vied with each other in the magnificence of their dwellings, we see now a few isolated pillars standing among some broken arches. Or if the curiosity of foreigners has investigated what the natives neither think nor care about, we may, perhaps, see the remnant of a statue or a column extracted from the rubbish. Where the Comitia were held, where Cicero harangued, and where the triumphal processions passed, we behold now no animated beings except strangers attracted by curiosity, the convicts who are employed in excavating as a punishment, and those more harmless animals which find a scanty pasture, and a shelter from the sun under a grove of trees. If we look to the boundaries of this desolation, the prospect is equally mournful. At one end we have the Hill of the Capitol; on the summit of which, instead of the temple of Jupiter, the wonder of the world, there now stands the palace of a solitary senator. If we ascend this eminence, we perceive on one side the most ancient structure in Rome, and that a prison; on the other, the ruins of a temple, which seems to have been among the finest in the city, and the name of which is not known. If we turn from the Capitol, we have on our right the Palatine Hill, which once contained the whole Roman people, and which was afterward insufficient for the house of one emperor, and is now occupied by a few gardens and a convent. On the left there is a range of churches, formed out of ancient temples; and in front we discover, at a considerable distance, through the branches of trees and the ruins of buildings, the mouldering arches of the Colosseum."

The Mausoleo Hadriano was erected by Hadrian in the gardens of Domitian. It is two stories high, the

lower square, the upper round. Formerly it was covered with Parian marble, encircled by a concentric portico, and surmounted by a cupola. The Pons Ælius was the approach to it. During the middle ages it was used as a fortress, and the upper works of brick were added by Alexander VI. when it became the citadel of Rome. This castle was of great service to Pope Clement VII. when the city was surprised in 1527 by the Imperial army. This was the burial-place of the Roman emperors after Augustus's mausoleum on the side of the Tiber had been filled with arms. The large round tower in the centre was formerly adorned with a considerable number of small pillars and statues; but most of them were broken to pieces by the Romans themselves, who made use of them to defend themselves against the Goths when they assaulted the city, as may be read at large in Procopius and Baronius. On the top of it stood the Pigna, since in the Belvedere Gardens. It received its name of St. Angelo from a story of the appearance of an angel there, at the time of a pestilence, during the reign of Gregory the Great. It was fortified by Pope Urban VII. with five regular bastions, with ramparts, moats, &c. The hall is adorned with gildings, paintings, and Hadrian's statue, whose bust, with that of Augustus, is to be seen on the castle wall.

The Mamertine prisons are supposed to be the oldest monuments of antiquity in Rome. Livy speaks of them as the work of Ancus Marcius. "The state having undergone a vast increase," says the historian, "and secret villanies being perpetrated from the distinction between right and wrong being confounded among so great a multitude of men, a prison was built in the middle of the city, overhanging the Forum, as a terror to their increasing boldness." These prisons are supposed to have been named after their founder, Marcius. They were enlarged by Servius Tullius, and the part which he ad-

ded bore the name of Tullian. The front of them is open to the street ; but above, and resting on them, is built the Church of San Giuseppe Falegnani. They have an appearance of great solidity, being composed of immense masses of stone, put together without cement ; almost every one of the blocks is upward of nine feet long, and in height nearly three. The length of the front is forty-three feet, but its height does not exceed seventeen ; along the upper part is an inscription, intimating that Caius Vibius Rufinus and Marcus Cocceius Nerva (who were consuls in the year 23), by a decree of the senate, repaired, enlarged, or did something to the building. The traveller descends by the aid of stairs into the upper cell. Nearly in the middle of the vaulted roof he may perceive an aperture large enough to admit the passage of a man's body ; and directly under it, in the floor of the cell, he will see another opening of a similar character. This affords a direct communication with the lower prison, but he descends at another point by a second flight of steps, modern like the former. The second cell is of much smaller dimensions than the other, being only nineteen feet in length by nine in breadth, and about six in height. "It is faced," says the Rev. Mr. Burgess, "with the same material as the upper one ; and it is worthy of remark, as a proof of its high antiquity, that the stones are not disposed with that regularity which the rules of good masonry require ; the joinings often coincide, or nearly so, instead of being over the middle of each alternate block."

Dr. Burton says "that a more horrible place for the confinement of a human being than these prisons can scarcely be imagined. Their condition in ancient times must have been still worse than it now is. The expressions 'cell of groans,' 'house of sadness,' 'black prison,' 'cave of darkness,' 'place darkened with perpetual night,' and many others which



are to be met with in the pages of the later Latin writers, sufficiently attest the character they bore."

The accomplices of Catiline expiated their guilt in these prisons, and the celebrated African king Jugurtha here closed his days. His melancholy fate is thus described by Plutarch :

"Marius, bringing back his army from Africa into Italy, took possession of the consulship on the first day of January, and entered Rome in triumph, exhibiting to the Romans a spectacle they had never expected to see, King Jugurtha a prisoner; for he was a man so wary, and knew so well how to accommodate himself to fortune, and united so much courage to his craft and cunning, that none of his enemies ever thought to take him alive. After being led in the procession, he became deranged, they say, in his understanding; and, the triumph being over, he was thrown into prison; when, as they were stripping off his tunic by force, and in eager haste taking from him his golden earring, they tore it away, together with the lower part of his ear. Being then thrust naked into the deep cavern, he exclaimed, full of trouble, and smiling bitterly, 'Hercules! how cold is this bath of yours!' After struggling for six days with hunger, waiting in terrible suspense till the last hour, from his passionate desire to live, he met with the just reward of his wicked deeds." In this prison, also, Perseus, the captive king of Macedonia, lingered many years in hopeless misery; and it was in one of its cells that St. Peter is said to have been confined for nine years.

Next to the Mamertine prisons in point of antiquity, but greatly superior to them as a work of labour and art, was the CLOACA MAXIMA. The first sewers constructed in Rome were by Tarquinius Priscus. The Cloaca Maxima was the work of Tarquin the Proud.

This sewer still exists; and at its outlet into the Tiber it is said to be thirteen feet high, and as many

broad. The ancients always regarded it as a great wonder. Livy speaks of it in terms of the highest admiration ; Pliny equally so ; and Dionysius says that, having been once so greatly neglected that sufficient passage was not afforded for the water, it cost no less a sum than \$1,060,000, to put it in repair.

The Pyramid of Cestius, one of the most ancient remains, is the only specimen of the kind in Rome. It was erected during the Republic to the memory of Caius Cestius, one of the priests who provided feasts for the gods. It is of great size, being ninety-seven feet square at the base, and one hundred and twenty-four in height ; and was completed, according to the inscription, in three hundred and thirty days.

This ancient monument is still entire. It is formed externally of white marble. At each corner was a pillar, once surmounted with a statue. Its form is graceful, and its appearance highly picturesque. Being supported on either side by the ancient wall of Rome, with its towers and galleries venerable in decay, half shaded by a few scattered trees, and looking down upon the humble tents scattered in the neighbouring groves, it rises in lonely pomp amid these scenes of silence and desolation.

This structure was repaired by order of Pope Alexander VII. in 1653, it having been greatly dilapidated. "It is curious," says Simond, "to see how Nature, disappointed of her usual means of destruction by the pyramidal shape, goes to work in another way. That very shape affording a better hold for plants, their roots have penetrated between the stone, and, acting like wedges, have lifted and thrown apart large blocks, in such a manner as to threaten the disjointed assemblage with entire destruction. In Egypt, the extreme heat and want of moisture during a certain part of the year hinder the growth of plants in such situations ; and in Africa alone are pyramids eternal." Close to this is

the Protestant burial-ground. "When I am inclined to be serious," says Mr. Rogers, "I love to wander up and down before the tomb of Caius Cestius. The Protestant burial-ground is there, and most of the little monuments are erected to the young: young men of promise, cut off when on their travels, full of enthusiasm, full of enjoyment; brides in the bloom of their beauty, on their first journey; or children borne from home in search of health. This stone was placed over the remains of one by his fellow-travellers, young as himself, who will return to the house of his parents without him; that was erected by a husband or a father now in his native country. His heart is buried in that grave. It is a quiet and sheltered nook, covered in the winter with violets; and the Pyramid that overshadows it gives a classical and singularly solemn air. You feel an interest there, a sympathy you were not prepared for. You are yourself in a foreign land, and they are for the most part your countrymen. They call upon you in your mother tongue—in English—in words unknown to a native—known only to yourselves; and the tomb of Cestius, that old majestic pile, has this also in common with them: it is itself a stranger among strangers. It has stood there till the language spoken round about it has changed; and the shepherd born at its foot can read its inscription no longer."

There is a stern, round tower of other days,  
 Firm as a fortress with its fence of stone,  
 Such as an army's baffled strength dismays,  
 Standing with half its battlements alone;  
 And with two thousand years of ivy grown,  
 The garland of eternity, where wave  
 The green leaves over all by Time o'erthrown:  
 What was this tower of strength? within its cave  
 What treasure lay so hid?—a Woman's grave.

This is the mausoleum of Cecilia Metella, a beautiful edifice, built by Crassus in honour of his wife. It is of considerable height and great thickness:

in the centre is a hollow space reaching from the pavement to the top of the building ; and in this concavity was deposited the body, in a marble sarcophagus, which in the time of Paul III. was removed to the court of the Farnesian palace. The solidity and simplicity of this monument are worthy of the republican era in which it was erected, and have enabled it to survive the lapse of two thousand years.

“ At the end of the Velabrum,” says Dupaty, “ I found myself on the Appian Way, and walked along it for some time. I there found the tomb of Cecilia Metella, the daughter of that Crassus whose wealth was a counterpoise to the name of Pompey and the fortune of Cæsar. I entered the place and set myself down on the grass. The flowers which displayed their brilliant colours in the corners of the tomb, and, as I may say, amid the shades of death ; the noise of a swarm of bees which were depositing their honey between two rows of bricks, while the surrounding silence rendered their pleasing hum more audible ; the azure of the sky, forming over my head a magnificent dome, decorated alternately by flying clouds of silver and of purple ; the name of Cecilia Metella, who perhaps was beautiful, and possessed of the tenderest sensibility, and who most certainly was unfortunate ; the memory of Crassus ; the image of a distracted father, who strives, by piling up stones, to immortalize his sorrow ; the soldiers, whom my imagination still beheld combating from the height of the tower ; all these and a thousand other impressions gradually plunged my soul into a delicious revery, and it was with difficulty I could leave the place.”

The Portico of Octavia stood in the Flaminian Circus : it was erected by Augustus, in honour of his sister Octavia. This portico formed a parallelogram, composed of a double row of two hundred and seventy Corinthian columns of white marble, adorned with statues, and enclosing a court in which were

two temples dedicated to Jupiter and Juno, a library, and a large hall for the exhibition of paintings. A small portion of the portico, being one of its entrances, is all that now remains. Many of its pillars, however, are supposed to be built up in the walls of the neighbouring houses.

Porticoes were constructed for the shade and shelter they afforded in walking or riding, like the present piazzas in Italy. Velleius Paterculus, in deploring the extreme corruption of manners that crept into Rome upon the conclusion of the Carthaginian war, mentions particularly the vanity of the noblemen in endeavouring to excel each other in the magnificence of their porticoes, as strikingly showing their extraordinary luxury. Juvenal thus alludes to them :

“ On sumptuous baths the rich their wealth bestow,  
Or some expensive airy portico ;  
Where safe from showers they may be borne in state ;  
And, free from tempests, for fair weather wait ;  
Or rather not expect the clearing sun,  
Through thick and thin their equipage must run ;  
Or staying, 'tis not for their servants' sake,  
But that their mules no prejudice may take.”

The *Naumachiae*, or places for the exhibition of sea engagements, are nowhere particularly described ; but we may suppose them to have been very little different from the circus or amphitheatre, since the particular shows for which they were designed were often there exhibited. The *Naumachiae* date their origin from the time of the first Punic war, when the Romans initiated themselves in the knowledge of sea affairs. After a time they were employed as well to gratify the sight as to increase their naval skill and discipline, and therefore composed one of the solemn spectacles by which the magistrates and emperors, or other affecters of popular favour, so often made their court to the people.

Most accounts that we have of these exercises represent them as being intended to present an image

of naval warfare. But it is probable that there was sometimes no hostile encounter, but merely a trial of skill in rowing. This conjecture would seem to be confirmed by Virgil, who, in his description of one of these contests, in his fifth book, represents it as only a trial of swiftness in the vessels, and of adroitness in managing the oars.

Warm baths were first introduced into Rome by Mæcenas, and in nothing did the Romans more strikingly display their magnificence. Ammianus Marcellinus observes that they were built "in modum provinciarum," as large as provinces; but Valesius judges the word provinciarum to be a corruption of piscinarum (fish-ponds). Though this emendation would in some measure extenuate the vanity alleged against the Romans on the authority of this passage, still the undeniable accounts we have of the extravagant ornaments and furniture of these establishments subject them, perhaps, to a censure but little more favourable. Seneca, speaking of the luxury of his countrymen in this respect, complains that they had arrived to such a pitch of niceness and delicacy as to scorn setting their feet on anything but precious stones. And Pliny wishes good old Fabricius were but alive to see the degeneracy of his posterity, when the women must have their seats in the baths of solid silver. Of the luxury and magnificence of the Roman bath we have an interesting account in Seneca; and we borrow the old translation, as it is somewhat curious.

"Of the countrie-house of Africanus, and bath:

"Lying in the verie towne (villa) of Scipio Africanus, I write these things unto thee, having adored the spirit of him, and the altar which I suppose to be the sepulcher of so great a man. \* \* \* I saw that towne builded of four-square stone, a wall compassing about a wood, towers also set under both sides of the towne for a defence; a cisterne laid under the buildings and green places, which was able to serve

even an armie of men ; a little narrow bathe, somewhat darke, as the olde fashion was. None seemed warme for our ancestors except it were obscure. Great pleasure entered into me, beholding the manners of Scipio and of us. In this corner that horreur of Carthage, to whom Rome is in debt that it was taken but once, washed his bodie, wearied with the labours of the countrie ; for he exercised himselfe in worke, and he himself tilled the earth, as the fashion of the ancients was. He stood upon this so base a rooffe—this so mean a floore sustained him. But now, who is he that can sustaine to be bathed thus ? Poore and base seemeth he to himself, except the walls have shined with great and precious rounds ; except Alexandrian marbles be distinguished with Numidian rooffe-caste ; except the chamber be covered over with glasse ; except stone of the Ile Thassus, once a rare gazing-stocke in some church (temple), have compassed about our ponds into which we let down our bodies exhausted by much labour ; except silver cocks have poured out water unto us. And as yet I speake of the conduits of the common sort : what when I shall come to the bathes of freedmen ? What profusion of statues is there ; what profusion of columns holding nothing up, but placed for ornament, merely on account of the expense ! What quantity of waters sliding downe upon staires with a great noise ! To that delicacie are we come, that men will not tread but upon precious stones. In this bathe of Scipio there be verie small chinckes, rather than windowes, cut out in the stone wall, that without hurt of the fense they should let the light in. But now they are called the bathes of moths if any be not framed so as to receive, with most large windows, the sunne all the day long ; except they be bathed and coloured (sunburnt) at the same time ; except from the bathing vessel they look upon both land and sea. But in old times there were few bathes, neither were they adorned with any trimming



up. For why should a thing of a farthing worth be adorned, and which is invented for use, and not for delight? Water was not poured in, neither did it alwaies, as from a warm fountain, runne fresh. But, O the good gods! how delightful it was to enter into those bathes, somewhat darke, and covered with plaster of the common sort, which thou diddest know that Cato, the overseer of the buildings (ædile), or Fabius Maximus, or some one of the Cornelii had tempered for you with his own hand! For the most noble ædiles performed this duty also of going into those places which received the people, and of exacting cleanliness, and an useful and healthie temperature; not this which is lately found out, like unto a setting on fire, so that it is meet indeed to be washed alive, as a slave convicted of some crime. It seemeth to me now to be of no difference whether the bathe be scalding hot or be but warme. Of how great rusticity do some now condemn Scipio, because into his warm bathe he did not with large windowes (of transparent stone) let in the light? O miserable man! He knew not how to live; he was not washed in strained water, but oftentimes in turbid; and, when more vehemently it did rain, in almost muddy water."

The more extensive and best preserved baths now remaining in Rome are those of Titus, Antoninus, Caracalla, and Diocletian. In the time of Ammianus Marcellinus there were sixteen public baths. These were surrounded by extensive gardens; and the main buildings were used, some for bathing and swimming, some for athletic exercises, and others for lectures, recitations, and conversation. They were splendidly fitted up, and furnished with considerable libraries.

The ruins of what are called the Baths of Titus have a great extent. Much of the site is occupied with gardens, in various parts of which are to be seen fragments, all once belonging to the same edi-

**fice.** This building seems to have consisted of two stories. Of the upper one little remains, but of the lower there are more than thirty rooms still accessible.

"We passed;" says the author of "Rome in the Nineteenth Century," describing a visit to these baths, "the mouths of nine long corridors, converging together like the radii of the segment of a circle, divided from each other by dead walls, covered at the top, and closed at the end. They must always have been dark. Having passed these corridors, we entered the portal of what is called the House of Mæcenas. It is known that the house and gardens of Mæcenas stood in this part of the Esquiline Hill, which, before it was given him by Augustus, was the charnel-ground of the common people. The conflagration in Nero's reign did not reach them; and it is believed that a part of them was taken by Nero into his buildings, and by Titus into his baths. Antiquaries think they can trace a difference in the brickwork and style of building between what they consider as the erection of Augustus's and that of Titus's age; and on these grounds, the parts they point out as vestiges of the house of Mæcenas are the entrance, which leads into a range of square and roofless chambers (called, on supposition, the public baths), and the wall on the right in passing through them, which is partially formed of reticulated building in patches. From these real or imaginary classic remains we entered a damp and dark corridor, the ceiling of which is still adorned with some of the most beautiful specimens that now remain of the paintings of antiquity. Their colouring is fast fading away, and their very outline, I should fear, must be obliterated at no very distant period, so extreme is the humidity of the place. By the light of a few trembling tapers, elevated on the top of a long, bending cane, we saw, at least twenty feet above our heads, paintings in arabesque, executed with a grace,

a freedom, a correctness of design, and a masterly command of pencil that awakened our highest admiration, in spite of all the disadvantages under which they were viewed. \* \* \* Leaving the painted corridor which is adorned with these beautiful specimens of ancient art, we entered halls which, like it, must always have been dark, but are still magnificent. The bright colouring of the crimson stucco, the alcove still adorned with gilding, and the ceilings beautifully painted with fantastic designs, still remain in many parts of them; but how chill, how damp, how desolate are now these gloomy halls of imperial luxury! No sound is to be heard through them but that of the slow water-drop. In one of these splendid dungeons we saw the remains of a bath, supposed to have been for the private use of the emperor. In another we were shown the crimson-painted alcove where the Laocœon was found in the reign of Leo the Tenth. The French, who cleared out a great many of these chambers, found nothing but the Pluto and Cerberus now in the Capitol, a work of very indifferent sculpture."

Another critic (Knight) has estimated these paintings rather differently. "The paintings on the walls," says he, "consist chiefly of what we now call arabesques; the figures are all very small, and arranged in patterns and borders. They consist of birds and beasts, among which some green parrots may be seen very distinctly; the ground is generally a rich dark red. At the end of one of these rooms is a large painting of some building, in which the perspective is said to be correctly given. This seems to disprove the charge which has been brought against the ancient painters, of not understanding the rules of perspective; none of these paintings can, however, be justly regarded as specimens of ancient art; they were intended solely as decorations to the apartments, and were doubtless the work of ordinary house-painters. To judge of the proficiency of the

ancient painters from such remains as these, would be as unfair, to use Dr. Burton's remark, as to estimate the state of the arts in England from the sign-posts. Where the walls of the rooms are bare, the brickwork has a most singular appearance of freshness; but the marble, of which there are evident traces on the walls of the floors, is gone."

The ruins of the Baths of Caracalla are so extensive that they occupy a surface equal to one sixteenth of a square mile. Next to the Coliseum, they present the greatest mass of ancient building in Rome. "At each end," says Mr. Eustace, "were two temples, one dedicated to Apollo, and the other to Æsculapius, as the tutelary deities of the place, sacred to the improvement of the mind and the care of the body: the two other temples were dedicated to the protecting divinities of the Antonine family, Hercules and Bacchus. In the principal building was, in the first place, a grand circular vestibule, with four baths on each side, for cold, tepid, warm, and sea bathing; in the centre was an immense square for exercise, when the weather was unfavourable for it in the open air; beyond it is a marble hall, where sixteen hundred marble seats were placed for the convenience of the bathers; and at each end of this hall were libraries. This building terminated on both sides with a court, surrounded with porticoes, with an odeum for music, and in the middle a spacious basin for swimming. Round this edifice were walks shaded with trees, particularly the plane; and in front of it extended a gymnasium, for running, wrestling, &c., in fine weather. The whole was surrounded by a vast portico, opening into spacious halls, where the poets declaimed, and philosophers gave lectures to their auditors.

The following account is by the author of Rome in the Nineteenth Century. "We passed through a long succession of immense halls, open to the sky, whose pavements of costly marbles and rich mosaics, long

since torn away, have been supplied by the soft green turf, that forms a carpet more in unison with their deserted state. The wind, sighing through the branches of the aged trees that have taken root in them without rivalling their loftiness, was the only sound we heard; and the bird of prey, which burst through the thick ivy of the broken wall far above us, was the only living object we beheld. These immense halls formed part of the internal division of the *Thermæ*, which was entirely devoted to purposes of amusement. The first of the halls or walled enclosures that you enter, and several of the others, have been open in the centre. These were surrounded by covered porticoes, supported by immense columns of granite, which have long since been carried away, chiefly by the popes and princes of the Farnese family. In consequence of their loss, the roofs fell with a concussion so tremendous, that it is said to have been felt even in Rome, like the distant shock of an earthquake. Fragments of this vaulted roof are still lying at the corners of the porticoes. The open part in the centre was probably designed for athletic sports. Many have been the doubts and disputes among antiquaries which of these halls have the best claims to be considered as the once wonderful *Cella Solaris*. All are roofless now; but the most eastern of them, that which is farthest to the left on entering, and which evidently had windows, seems generally to enjoy the reputation. Besides these enormous halls, there are, on the western side of these ruins, the remains of a large circular building, and a great number of small divisions, of all sizes and forms, in their purpose wholly incomprehensible, except that they belonged to that part of the *Thermæ* destined for purposes of amusement. Nothing can now be known; and though the immense extent of the baths may be traced far from hence by the wide-spreading ruins, it is equally difficult and unprofitable to explore them any farther."

In these baths were discovered, in 1540, the celebrated Farnese Hercules; also the famous Flora in 1540, and the Farnese Bull in 1544. In those of Titus, the Belvidere Meleager, and the wonderful group entitled the Laocöon; and not far from them, the exquisite figure of Antinous.

Columns or pillars were among the finest ornaments of the city. They were erected with the same design as the arches, to commemorate some noble exploit or victory.

There are three columns more celebrated than the rest. These are the pillars of Trajan, Antoninus, and Phocas. The first of these was set up in the middle of Trajan's Forum, being composed of twenty-four great blocks of marble, but so curiously cemented as to seem one entire stone. The height was one hundred and forty-four feet according to Eutropius, though Marlian seems to make it but one hundred and twenty-eight; yet these estimates are easily reconciled if we suppose one of them to be the measure of the pillar itself, and the other to include the base. It is ascended on the inside by one hundred and eighty-five winding steps, and has forty small windows for the admission of light. The noblest ornament of this pillar was the statue of Trajan on the top, of a gigantic size, being no less than twenty-five feet in height. He was represented in a coat of armour, holding in his left hand a sceptre, and in his right a hollow globe of gold, in which his ashes were deposited after his death.

The subjects of the bas-reliefs are the victories of Trajan in his Dacian campaign; the whole number of figures being about 2500, and the figure of Trajan himself is repeated more than fifty times. On the lower part of the column the human figures are about two feet high; as they ascend, and thus become farther removed from the eye, their size is increased, till at the top they have nearly double the height they have at the bottom. These bas-reliefs are ex-



ecuted with great delicacy and spirit, but they possess a higher value of a different kind. "The Roman dress and manners," says Dr. Burton, "may receive considerable light from them. We find the soldiers constantly carrying their swords on the right side. On a march they are generally bareheaded; some have no helmets at all; others wear them suspended to their right shoulder; each of them has a stick on the left shoulder, which seems to have been for the purpose of carrying their provisions. We may observe also a wallet, a vessel for wine, and a machine for dressing meat."

Their shields are oblong, with different devices upon them; their standards of various kinds, some with pictures representing gods or heroes. The soldiers wear a kind of light trowsers reaching a little below the knee, and not buttoned. The Dacians have loose pantaloons reaching to the ankle and shoes; they also carry curved swords. The Sarmatian cavalry, allies of Decabalus, the Dacian king, wear plated armour, covering both men and horses. This was formed of thin circular plates, adapted to the movements of the body, so that, in whatever direction they wished to move, it allowed them free play by the fitting of its joints. Some Roman soldiers also have plate-armour, but they are archers. The horses have saddles, or, rather, saddle-cloths, fastened by cords round the breast and under the tail. The Dacian horses are without this appendage; and the Germans, or some other allies, have neither saddles nor bridles to their horses. We might notice other particulars, such as a bridge of boats over a river; the boats without a rudder, and guided by an oar, fastened with a thong on one side of the stern. The wall of the camp has battlements, with the heads of Dacians stuck on them. The Dacian women are represented burning the Roman prisoners. We may also see the testudo, formed by the soldiers putting their shields together in a compact mass over their



backs. Victory is represented as writing with a pen on a shield.

The column of Antoninus was raised in imitation of this, which it exceeded in one respect, being no less than one hundred and seventy-six feet in height. The work, however, was much inferior to that of Trajan's, having been undertaken in the declining age of the empire. The ascent on the inside was by one hundred and six steps, and there were fifty-six windows in the sides. The sculpture was of the same nature as that on the first; and on the top stood a colossal statue of the emperor, naked, as appears from some of his coins. Both these columns are still standing, the former most entire. But Pope Sixtus V., in place of the statues of the emperors, set up St. Peter's on the column of Trajan, and St. Paul's on that of Antoninus.

The historical columns are true to no order of architecture. Trajan's has a Tuscan base and capital, and a pedestal with Corinthian mouldings. That of M. Aurelius repeats the same mixture; but its pedestal is restored; and though higher, both in proportion and place, than Trajan's, does not associate so well with its shaft. These are the only regular pedestals observed in Roman antiquity.

Next is the column of Phocas. So recently as twenty-four years ago, the whole of its base and part of the shaft were buried in the soil; and up to that time, the ingenuity of the learned was severely tried in attempting to find for it a name. One thought it a fragment of the Græcostasis; another assigned it to a temple of Jupiter Custos; and a third urged the claim of Caligula's bridge. At length it was thought that possibly the column might originally have been isolated, and thus in itself a complete monument; that, consequently, if the earth at its foot were removed, a pedestal might be uncovered with some inscription on it. The Duchess of Devonshire had recourse to this simple expedient in the year 1813;

the base of the column was laid bare, and on it an inscription was found, recording the fact that a gilded statue was placed on its top in the year 608, in honour of the Emperor Phocas, by Smaragdus, exarch of Italy.

The material of the column is Greek marble, its capital Corinthian, and the shaft fluted. The entire height is forty-six feet, but, standing upon a pyramid of eleven steps, its elevation is thereby increased about eleven feet.

The seventh Basilica stands about two miles from the walls ; the church itself is a fine building, restored in 1611 ; but the portico, of antique marble columns, is of the time of Constantine. Under the church are openings to very extensive catacombs, originally formed, no doubt, by the ancient Romans, to procure pozzolana for their buildings ; and enlarged by the early Christians, who used them as places of refuge during their persecutions, and also as *cemeteries*, one hundred and seventy thousand of them having, it is said, been interred there. The passages are from two to three feet in width, and extend several miles in different directions.

A hall of immense size was here discovered about the beginning of the last century, concealed under the ruins of its own massive roof. Pillars of *verde antique* that supported its vaults, statues that ornamented its niches, and rich marbles that formed its pavements, were found buried in rubbish, and were immediately carried away by the Farnesian family, the proprietors of the soil, to adorn their palaces and furnish their galleries. This hall is now cleared of its encumbrances, and presents to the eye a vast length of naked wall, and its area covered with weeds. "As we stood contemplating its extent and proportion," says Mr. Eustace, "a fox started from an aperture, once a window, at one end, and, crossing the open space, scrambled up the ruins at the other, and disappeared in the rubbish. This remind-

ed me of Ossian's beautiful description : 'The thistle shook there its lonely head ; the moss whistled to the gale ; *the fox looked out from the windows* ; the rank grass waved round his head.' "

There are twelve obelisks at Rome still standing, the oldest that brought by Augustus, which is eighty feet in height, and decorates the fine square called Piazza del Popolo.

Roman conquerors had successively enriched the capital of the world with the monuments of subdued nations. Among these, the Emperor Augustus ordered two Egyptian obelisks to be transported to Rome. To this end, an immense vessel of a peculiar form was built ; and when, after a tedious and difficult voyage, it reached the Tiber with its freight, one of the columns was placed in the Grand Circus, and the other in the Campus Martius. Caligula adorned the capital with a third Egyptian obelisk brought in the same way.

A fourth was afterward added. The Emperor Constantine, equally ambitious to secure these costly foreign ornaments, resolved to decorate his newly-founded capital of Constantinople with the largest of all the obelisks that stood on the ruins of Thebes. He succeeded in having it conveyed as far as Alexandria, but, dying in the mean time, its destination was changed, and an enormous raft, managed by three hundred rowers, transported it to Rome.

The Circi were places set apart for the celebration of several kinds of games. They were generally oblong, or almost in the shape of a bow, having a wall quite round them, and ranges of seats for the convenience of the spectators. At the entrance stood the Carceres or lists, whence the competitors started, and just by them one of the Metæ, or bounds, the other standing at the farther end to mark the termination of the race. " There were several of these Circi at Rome, as those of Flaminius, Nero, Caracalla, and Severus ; but the most remarkable.

as the name imports, was the *Circus Maximus*, first built by *Tarquinius Priscus*. The length of it was four furlongs, the breadth the like number of acres, with a trench ten feet deep and as many broad, to receive the water: and there were seats for one hundred and fifty thousand persons. It was beautified and adorned by succeeding princes, particularly by *Julius Cæsar*, *Augustus*, *Caligula*, *Domitian*, *Trajan*, and *Heliogabalus*: and enlarged to such a prodigious extent as to be able to accommodate in their proper seats two hundred and sixty thousand spectators; and in the time of *Constantine* it would hold three hundred and eighty-five thousand." The *Circus Maximus* stands on the spot where the games were being celebrated when the Romans seized the Sabine women; and it was here, also, that the scene took place between *Androcles* and the lion.

The number of beasts that were exhibited in the circus is astonishing, and, were it not well attested, would be wholly incredible. In the days of imperial splendour, every rare animal of Western Asia and Northern Africa was here exhibited to the Roman people. In the year 252 B.C., one hundred and forty-two elephants, brought from Sicily, were shown in the circus. *Cæsar*, in his third dictatorship, exhibited a vast number of wild beasts, among which were four hundred lions and a camelopard. The Emperor *Gordian* devised a novel kind of spectacle: he converted the Circus into a temporary wood, and turned into it two hundred stags, thirty wild horses, one hundred wild sheep, ten elks, one hundred Cyprian bulls, three hundred ostriches, thirty wild asses, one hundred and fifty wild boars, two hundred ibices, and two hundred deer; and then allowed the people to enter it, and to take such as they pleased. Forty years afterward, the Emperor *Probus* did the same. "Large trees were pulled up by the roots," says an ancient writer, "and fastened to beams, which were laid down crossing each other.

Soil was then thrown upon them, and the whole Circus planted like a wood. One thousand ostriches, one thousand stags, one thousand ibices, wild sheep, and other grazing animals, as many as could be fed or found, were turned in, and the people admitted as before."

Of the trouble which was taken in the time of the republic to procure rare animals for exhibition, we have a curious illustration in the letters of Cicero. The orator had been appointed, in the year 52 B.C., governor of a province of Asia Minor; and while there, he was thus addressed by his friend Cœlius: "I have spoken to you in almost all my letters about the panthers. It will be disgraceful to you that Patiscus has sent ten panthers to Curio, while you have scarcely sent a greater number to me. Curio has made me a present of these, and of ten others from Africa. If you will only keep it in mind, and employ the people of Cybira, and also send letters into Pamphylia (for I understand that the greatest number are taken there), you will gain your object." To this the proconsul replies: "I have given particular orders about the panthers to those who are in the habit of hunting them, but they are surprisingly scarce; and it is said that those which are there make a great complaint that there are no snares laid against any one in my province but themselves. It is accordingly supposed that they are determined to quit my province. I go into Caria. However, I shall use all diligence."

The avidity with which the amusements of the Circus were sought, increased with the decline of the empire and the corruption of morals. Ammianus Marcellinus, who wrote in the fourth century of the Christian era, gives us the following description: "The people spend all their evenings in drinking and gaming, in spectacles, amusements, and shows. The Circus Maximus is their temple, their dwelling-house, the place of their public meeting, and of all

their hopes. In the Forum, the streets, and the squares, multitudes assemble together and dispute, some defending one thing and some another. The oldest take the privilege of age, and cry out in the temples and Forum that the republic must fall if in the approaching games the person whom they support does not win the prize and first pass the goal. When the wished-for day of the equestrian games arrives, before sunrise all rush headlong to the spot, passing in swiftness the chariots that are to run; and upon the success of which their wishes are so divided, that many spend the night without sleep." Lactantius confirms this account, and adds that the people, from their great eagerness, often quarrelled and fought.

Fortunately, there still exists, about two miles from the walls of Rome, an ancient circus in a high state of preservation, and from this we are enabled to acquire a very good notion of the form and arrangement of these structures. The chief entrance was at the straight end, and on each side of it were six carceres or starting-places. At the round end, or that opposite to the carceres, was the Porta Triumphalis, or Triumphal Gate, by which the victor left the circus; the rest of the enclosed space was occupied by the seats for the spectators, raised in rows one above the other. Down the area, and rather nearer to one side than the other, ran a raised division—a sort of thick dwarf wall called the Spina, equal in length to about two thirds of the area itself. At each end of this spina was a small meta or goal, formed of three cones. The meta which approached the triumphal gate was nearer to it than the other meta was to the carceres. The course which the chariots ran was by the side of the spina, and round the meta. The different parts of the circus were all variously ornamented; the spina, especially, was highly decorated, having sometimes in the middle a lofty Egyptian obelisk.



Besides the Mamertine prisons and the Cloaca Maxima, there are other antiquities at Rome which belong to a very early period. Among these are the foundations and great fragments of the ancient buildings of the CAPITOL. The Capitol Hill is said to form a link between the ancient city and the modern one. "From an elevated station, about two hundred and fifty feet above the Forum," says Simond, "the voice of Cicero might have been heard, revealing to the people assembled before the Temple of Concord (to which the ruins nearest to us probably belonged) Catiline's conspiracy. He might even have been heard in the Tribune of Harangues, situated on the other side of the Forum, and next to the temple of Jupiter Stator—of which there are three columns still standing—taking the oath *that he had saved his country*, and all the people taking the same oath after him. But the gory head and hand of this saviour of his country might have been seen from our station soon after, nailed to the side of this same tribune, and the same people tamely looking on! Instead of the contending crowds of patriots, conspirators, orators, heroes, and fools, each acting his part, we now only saw a few cows quietly picking up blades of grass among the ruins; beggars, and monks, and asses loaded with bags of puzzolana, and a gang of galley-slaves lazily digging away for antiquities, under the lash of their taskmasters."

The Hill of the Capitol derived its name from the head of Tolus, and the prediction of universal empire to those who held it. It was famous for a temple of Jupiter Capitolinus, by Tarquinius Priscus, undertaken in fulfilment of a vow made by him in the Sabine war. But he had scarcely laid the foundations before his death. His nephew, Tarquinius the Proud, finished it with the spoils taken from the neighbouring nations. Upon the expulsion of the kings it was consecrated by Horatius the consul. It stood on a high ridge embracing four acres of



ground. The front is adorned with three rows of pillars, the other end with two. The ascent to it was by one hundred steps. The prodigious gifts and ornaments with which it was at different times endowed almost exceed belief. Suetonius tells us that Augustus gave at one time two thousand pounds' weight of gold, and a precious stone of the value of five hundred sestertia (\$20,800). Livy and Pliny surprise us with accounts of the brazen thresholds; the noble pillars which Sylla removed thither from the temple of Jupiter Olympius at Athens; the gilded roof, the gilded shields, and those of solid silver; the huge vessels of silver, holding three measures; the golden chariot, &c. This temple was consumed by fire in the Marian war, and rebuilt by Sylla; who, dying before its dedication, left that honour to Quintus Catulus. This second was demolished in the Vitellian sedition. Vespasian undertook to build a third, which was burned down about the time of his death. Domitian raised the last and most magnificent of all, in which the cost of the gilding alone amounted to twelve thousand talents (\$10,800,000). He adorned it with columns of Pentelic marble brought from Athens. Indeed, his extravagance in this and other public works led to the exceeding severity with which the capitation tax was exacted from the Jews. It was said by his contemporaries, that if he were to reclaim from the gods the sums which he had expended on them, even Jupiter himself, though he were to hold a general auction in Olympus, would not be able to pay a twelfth part of his debts, or, as we should say, eighteen pence in the pound.

Of all the ancient glory of the Capitol, nothing now remains but the solid foundation and vast substructions. Not only is the Capitol fallen, but its very name, expressive of dominion, and once fondly considered an omen of empire, is now almost lost in the semi-barbarous appellation of Campi-doglio.

"This place," says a celebrated French traveller, "which gave law to the universe, where Jupiter had his temple and Rome her senate; from whence of old the Roman eagles were continually flying into every quarter of the globe, and from every quarter of the globe continually winging their way back with victories; whence a single word from the mouth of Scipio, of Pompey, or of Cæsar quickly reached the most distant nations, menacing their liberty, or deciding the fate of kings; where the greatest men of the republic still continued to live, even after their death, in statues, and still to govern the world with the authority of Romans: this place, so renowned, has lost its statues, its senate, its citadel, its temples; it retains nothing but its name, so cemented by the blood and tears of nations that time has not yet been able to disjoin the immortal syllables of which it is composed. It is still called the Capitol; and at the Capitol we perceive, in the strongest light, the insignificance of all human things."

The Pantheon is the most perfect of all the remains of ancient Rome, and the only one of the pagan temples that retains anything of its original appearance. It was dedicated either to Jupiter Ultor, or to Mars and Venus, or, more probably, to all the gods. According to Fabricius, it is one hundred and forty feet high, and about the same in breadth; but a later author has increased these dimensions to one hundred and fifty-eight feet. The roof is curiously vaulted, void places being left here and there for greater strength.

The statues of all the gods were in this temple; and these, according to their dignity, were of gold, silver, bronze, or marble. The portico is one hundred and ten feet long by forty-four in depth, and is supported by sixteen columns of the Corinthian order. Each of the shafts of these columns is of a single piece of Oriental granite, forty-two feet in height, and the bases and capitals are of white mar-

ble. The whole height of the columns is forty-six feet five inches ; the diameter just above the base, four feet ten inches, and just beneath the capital, four feet three inches. The interior of the rotunda is nearly one hundred and fifty feet across.

This building has been generally attributed wholly to Agrippa ; but, from careful research, Desgodetz asserts that the body of the edifice is of much earlier origin, and that Agrippa only newly modelled and embellished the inside, and added the magnificent portico. The building is circular, with a noble dome, and a fine portico of sixteen pillars of Oriental granite. There are no windows, the light being admitted through a circular aperture in the dome. The fine marble with which the walls were incrust-ed, and the brass which covered the roof, have long since disappeared ; the bare bricks alone are left.

As St. Peter's affords the best sample of modern art in Rome, so does the Pantheon exhibit the most satisfactory and best-preserved specimen of ancient art ; for, notwithstanding the injuries it has sustained by the hands of barbarians of all ages, no signs of natural decay are yet visible ; and, with this magnificent model before their eyes, it appears strange that the architects of St. Peter's should not have accomplished their task more worthily. The Pantheon seems to be the hemispherical summit of a modern temple, taken off and placed on the ground ; so it appears to us, at least, accustomed to see cupolas in the former situation only.

"It is built in the dirtiest part of modern Rome," says the author of *Rome in the Nineteenth Century* ; "and the unfortunate spectator who comes with a mind filled with enthusiasm to gaze upon this monument of the taste and magnificence of antiquity, finds himself surrounded by all that is most revolting to the senses, distracted by incessant uproar, pestered by the crowd of clamorous beggars, and stuck fast in the congregated filth of every descrip-

tion that covers the slippery pavement ; so that the time he forces himself to spend in admiring its noble portico generally proves a penance from which he is glad to be liberated, instead of an enjoyment he wishes to protract. We escaped none of these nuisances except the mud by sitting in an open carriage to survey it : the smell of the beggars was equally annoying. You may perhaps form some idea of the situation of the Pantheon at Rome by imagining what Westminster Abbey would be in Covent Garden Market."

All this does not appear, however, to have damped the enthusiasm of Dupaty : "I first directed my steps," says he, "towards the Pantheon, dedicated by Agrippa to all the gods, and since, I know not by what pope, to all the saints.\* This consecration has preserved the Pantheon from the general pillage and destruction which the other temples have undergone. It has been despoiled of everything that made it rich, but they have left all that made it great. It has lost its marbles, its porphyry, its alabaster, but it has preserved its dome, its peristyle, and its columns. How magnificent is this peristyle ! The eyes are just attracted by eight Corinthian columns, on which rests the pediment of this immortal monument. These columns are beautiful from the harmony of the most perfect workmanship, and the lapse of twenty centuries, which adds to their grandeur and to the awe they inspire. The eye can never tire with mounting with them in the air and following their descent. They present I know not what appearance of animated life, that creates a pleasing illusion : an elegant shape, a noble stature, and a majestic head, round which the acanthus, with leaves at once so flexible and so superb, forms a crown, which, like that of kings, serves the double

\* Pope Boniface IV. dedicated it to the Virgin, and removed into it the bones of various saints and martyrs from the different cemeteries, enough to fill twenty-eight wagons.

purpose of decorating the august head to which it gives a splendour, and disguising the immense weight that loads it. How richly does architecture, which creates such monuments, merit a place among the fine arts !”

The circular opening in the dome is twenty-eight feet in diameter. Through this aperture a flood of light diffuses itself over the whole edifice, producing a sublime effect, but only showing all its beauties by permitting every passing shower to deluge its gorgeous pavement. The rain is carried off by a drain into the Tiber ; but from the low situation of the building in the Campus Martius, the waters of the Tiber, when swollen, find their way up this drain and flood the interior. Myriads of beetles, scorpions, worms, rats and mice, may then be seen retreating before the waters, as they gradually rise from the circumference to the centre of the area, which is a little elevated above the rest. “A beautiful effect,” says Dr. Burton, “is produced on these occasions at night, when the moon is reflected upon the water through the aperture of the dome.”

“The Pantheon retains its majestic portico,” says Mr. Eustace, “and presents its graceful dome uninjured ; the pavement laid by Agrippa, and trodden by Augustus, still forms its floor ; the compartments and fluted pillars of the richest marble, that originally lined its walls, still adorn its inward circumference ; the deep tints that age has thrown over it only contribute to raise its dignity and augment our veneration ; and the traveller enters its portal, through which twice twenty generations have flowed in succession, with a mixture of awe and religious veneration. Yet the Pantheon itself has been ‘shorn of its beams,’ and looks eclipsed through the ‘disastrous twilight of eighteen centuries.’”

Augustus dwelt at first near the Roman Forum, in a house which had belonged to the orator Calvus ; afterward on the Palatine, in the house of Horten-

sius, which was not conspicuous either for extent or ornament : it had some porticoes of Alban columns, but its rooms were without any marble or remarkable pavement. For more than forty years he occupied the same chamber, in winter and in summer ; and although he found the city by no means favourable to his health in the winter, yet he constantly passed that season in it. After this edifice had been accidentally destroyed by fire, Augustus had it rebuilt, as we are told, and ordered it to be entirely opened to the public. It was called Palatium, from the name of the hill on which it stood ; which name having been afterward applied to the residence of the Roman emperors, it has passed, with a slight change, into most of the languages of Europe as the common appellation of a princely mansion.

It was under the immediate successors of Augustus that the Palatine rose in splendour till it eclipsed all that we read of magnificence in the history of the ancient world. The imperial possessors of this proud eminence seem to have regarded it as a theatre for their amusement ; and upon it their " gorgeous tyranny " was amply displayed, in the vast and costly structures which they erected for the gratification of their pleasure or caprice.

To this palace many additions were made by Tiberius, Caligula, and Domitian, and finally by Nero, from whom it was called " the golden house of Nero." It is thus described by Salmon, from Suetonius, Tacitus, and other writers : " From the remains in the back part of the Palatine Hill, the ancient palace of Nero, from its great extent and vast size, must have been no less difficult to be inhabited than it is for us to believe its magnificence. It was built by the famous architects Severus and Cererus. In the vestibule or principal entrance was the colossal statue of Nero, of bronze. It was one hundred and twenty feet high, of excellent workmanship, by Zenodorus, who was sent for from Gaul for the pur-

pose. It was afterward restored by Vespasian, and dedicated to the Sun. This emperor added the rays, which were twenty-two feet and a half in length. In the porticoes were three galleries, supported by large columns, which extended a mile in length. This palace enclosed all the Palatine Hill, together with the plain between the Palatine and the Cælius, and part of the Esquiline Mount near the garden of Mæcenas. It was raised on large columns of marble, carried on a level from the Palatine to the Esquiline. The superb entrance was facing the Via Sacra. Nero, in order to execute his design, destroyed the houses of many of the citizens, which occasioned the saying that Rome consisted of one house. Tacitus writes that, when Rome was in flames seven days and nights, it was not to be extinguished till all the buildings about the Palatine were burned. Where the amphitheatre now stands Nero formed a lake to resemble the sea, with edifices around it similar to a city, together with extensive gardens and walks, and places for wild beasts, vineyards, &c. In the palace were a vast number of halls, rooms, galleries, and statues, resplendent in every part with gold and precious stones, from which it acquired the name of the golden house. Many of the rooms destined for public feasts were very spacious, with most beautiful ceilings, which turned round in such a manner that from various parts there fell flowers and exquisite odours. The principal hall where Nero supped was circular, and of such art that the ceiling was ornamented with stars to resemble the heavens, in conformity to which it continually revolved night and day. Birds of silver were carved in the other ceilings with surprising skill. Amulius, a celebrated artist, was employed during the whole of his life to paint this palace. The tables were of ivory; the floors of the rooms were intersected with works of gold into compartments of gems and mother-of-pearl; the marble, the bronze, the statues, and the rich tapes-



try were beyond all description. When Nero went to inhabit it, he exclaimed, full of pride, 'I now begin to be lodged like a man.' Here particularly was a temple of Fortune, consecrated by Servius Tullius, and constructed by Nero, of a fine transparent alabaster called *figites*. This stone was brought from Cappadocia, and was so clear that every object might be seen when the doors were shut as in open day. In the gardens were delightful baths, both of fresh and sea water, numerous fishponds and pastures, in which were all sorts of animals. To erect these wonderful edifices, Italy and a great part of the empire were ruined by impositions and burdens, and the temples spoiled of their precious ornaments, of their statues of gold and of silver. Tacitus writes in his *Annals* that it was twice burned and rebuilt; that is, in the fire under Nero, and in the sixth year of Trajan. According to Dion, it was burned the third time under the Emperor Commodus; and, as he rebuilt it, it was called from him *Colonia Commodiana*. Various emperors, abhorring such excess of riches and luxury, removed the most valuable articles, and employed them to ornament the temple of Jupiter Capitolinus. Antoninus Pius, detesting the extent of the palace, contented himself with the part called *Tiberiana*, and shut up the rest. All this magnificence, time, and especially the malignity of man, have destroyed, and cypresses, symbols of death and desolation, triumph on the ruins."

Its present condition is thus described by the poet:

"Cypress and ivy, weed and wallflower, grown  
 Matted and massed together; hillocks heaped  
 On what were chambers, arch crushed, column strown  
 In fragments, choked-up vaults, and frescoes steeped  
 In subterranean damps where the owl peeped,  
 Deeming it midnight: temples, baths, or halls?  
 Pronounce who can; for all that learning reaped  
 From her research hath been, that these are walls.  
 Behold the Imperial Mount! 'tis thus the mighty falls."

Arches were public buildings erected generally to

the honour of those who had either won a victory of extraordinary consequence abroad, or rescued the commonwealth from imminent danger at home. At first they were plain structures, by no means remarkable for beauty or state; but in later times no expense was thought too great to render them in the highest degree splendid and magnificent, it being common to have the actions they were intended to commemorate, or the whole triumphal procession, sculptured on the sides. The arches built by Romulus were of brick; that of Camillus was of plain square stone; but those of Cæsar, Drusus, Titus, Trajan, Gordian, &c., were entirely of marble.

The most remarkable of these arches are those of Titus and Septimius Severus. That of Gallienus is a mere gateway, and that of Drusus seems part of an aqueduct; yet, coarse as they are, each has its Corinthian columns and pediments on a portion of the front. That of Constantine was erected after the defeat of Maxentius, and was so contrived that the music for the triumph might be placed within it. When the procession reached the arch, the band began to play, and continued till the whole had passed through.

The arch of Titus is on the eastern declivity of the Palatine Mount. It is so rich that some regard it as not being in good taste. The entablature, the imposts, the keystones are all crowded with sculpture; yet, according to the taste of Mr. Forsyth, are all meager in profile. It was erected by the senate, in gratitude to Titus for conquering Judea and taking Jerusalem. It is therefore one of the most interesting monuments of ancient Rome; and so sensibly do the Jews still feel the injury done their nation, that none of them can be tempted to pass under it.

The triumph is represented on each side of the arch, in oblong spaces seven feet in height and nearly fourteen in length. The emperor appears in a triumphal car drawn by four horses, Victory crown-

ing him with a laurel. Rome is personified as a female, conducting the horses, with lictors, citizens, and soldiers attending. On the opposite side is represented a procession, in which are carried, by persons crowned with laurel and bearing Roman standards, the various spoils taken at Jerusalem; such as the silver trumpets, the golden table, and the golden candlestick with seven branches.

The arch of Severus was erected in honour of the Emperor Septimius, and his two sons Caracalla and Geta, on account of victories obtained over the Parthians. "We know from history," says Dr. Burton, "that he made two expeditions into the East; the first in 195, when he conquered Vologeses; the second in 199, when he took Ctesiphon and the treasures of King Artabanus. Spartian tells us that he triumphed after the first expedition, but refused the honour the second time because he had the gout. His son triumphed in his stead; and it was upon this occasion that the arch was erected."

This triumphal arch consists of three; that is, a large one in the middle, and a smaller one on each side. These arches are not in a very pure style, but they are rich and handsome objects. Four projecting columns adorn each face, and there is an entablature on each of them. Above the columns are supposed to have been statues; while on the top, as we learn from coins, was a car drawn by six horses abreast, containing two persons, and having on each side an attendant on horseback, followed by one on foot. The material of the arch is marble, and each front is covered, between the columns, with bas-reliefs. These bas-reliefs illustrate the campaigns and victories in commemoration of which the arch was erected. But the whole series, says Dr. Burton, is in an indifferent style of sculpture, and presents but a poor idea of the state of the arts at that time. Mr. Wood, however, regards them, though bad in design as well as execution, as contributing to the magnifi-

cence of the edifice. Within the arch is a marble staircase, leading by fifty steps to the summit.

The site of the temple of Romulus is now occupied by the Church of San Teodoro, a small rotunda. The walls are of great antiquity, and marvellously perfect. In regard to the temple of Romulus and Remus, few buildings have occasioned more disputes. It is supposed to be what is now the Church of S.S. Cosimo e Damiano ; the vestibule, several porphyry columns, and a bronze door of which are exceedingly ancient.

The temple of Vesta, erected by Numa, now forms part of the Church of S. Maria del Sola. It is of Greek architecture, and surrounded by a portico of nineteen Corinthian columns, on a flight of steps, the whole of Parian marble. The roof was originally covered with bronze brought from Syracuse ; but that has long since been replaced by materials much less costly.

The temple of Minerva Medici stands in a garden on the Esquiline Hill ; it is round without, but forms a decagon within, and appears to have had ten windows, and nine arches for statues. Here were found statues of Æsculapius, Venus, Hercules, the Faun, and that of Minerva with the serpent.

The Church Sa. Maria in Cosmedin is supposed to have been the temple of Puditia Patricia, or Chastity, which no plebeian was allowed to enter. Pope Adrian I. rebuilt this edifice in 728, retaining the cella and many portions of the ancient temple.

A mean-looking church, called Sa. Maria d'Ara Cœli, wholly devoid of external ornament, is supposed to stand on the site of the temple of Jupiter Feretrius. A flight of one hundred and twenty-four steps of marble, brought from the temple of Jupiter Quirinus, forms the ascent to it from the Campus Martius ; the interior has twenty-two ancient columns of granite, and the whole appears to be an assemblage of fragments of other buildings. It was

as he was musing in this church, "while the friars were singing vespers in the temple of Jupiter," that Gibbon first conceived, as he says, the idea of writing his Roman history.

The beautiful temple of Jupiter Tonans was erected by Augustus, in gratitude for his escape from lightning. Only three of the thirty columns of the portico now remain, together with a portion of the frieze. They are of Luna marble, four feet four inches in diameter, with Corinthian capitals, and appear originally to have been tinged with Tyrian purple.

During the time of Claudius, the very curious temple of Faunus was built upon the Cælian Mount. It was of circular form, and had internally two rows of Ionic columns, with arches springing immediately from the capitals. The upper windows had each a column in the middle, with arches also springing from the capitals; and these two arches were enclosed by a semicircular one, which sprang from the jambs of the windows; and, rising higher, left a considerable space between it and the two first mentioned smaller arches, in which space was a circular opening. This is particularly noticed as an early and distinct type of what was afterward named Saxon, Norman, and Gothic.

The temple of Concord was the place in which Lentulus and other confederates of Catiline were brought before the senate to be tried, and whence they were taken to the Mamertine prisons. "For my own part," says Middleton, "as oft as I have been wandering about in the very rostra of old Rome, or in that of the temple of Concord, where Tully assembled the senate in Catiline's conspiracy, I could not help fancying myself much more sensible of the force of his eloquence, while the impression of the place served to warm my imagination to a degree almost equal to that of his old audience." Of late years, however, these ruins have been as-

signed to the temple of Fortune, burned in the time of Maxentius, the competitor of Constantine.

The temple of Fortune was for a long time taken for the temple of Concord. Its portico is nearly complete, consisting of six granite columns in front and two behind, supporting an entablature and pediment. These columns all vary in diameter, and have bases and capitals of white marble. From this circumstance it is conjectured that it was erected with the spoils of other buildings, the original temple, burned in the time of Maxentius, having been rebuilt by Constantine.

The temple of Nerva was erected by Trajan. It was one of the finest edifices of ancient Rome; but all that now remains of it is a cella, and three fine columns of Parian marble fifty feet in height, supporting an architrave.

The temple of Peace, erected by Vespasian, was enriched with spoils from Jerusalem. This temple is related to have been one of the most magnificent in Rome; it was encircled with a coating of gilt bronze, and adorned with stupendous columns of white marble; it was also enriched with some of the finest sculptures and paintings of which the ancient world could boast. Among the former was a colossal statue of the Nile, surrounded by sixteen children, cut out of one block of basalt; among the latter, the famous picture of Jalytus, painted by Protogenes of Rhodes. Here, too, were deposited the candlesticks and other of the spoils which Titus brought from Jerusalem. A curious library was also attached to this edifice.

Three immense arches, which rank among the most remarkable remains in Rome, were supposed to belong to this temple. But the great inferiority of the workmanship, and its being wholly unlike that of such erections, have led to the opinion that these remains are not of the time of Vespasian, and, consequently, not those of this temple, which, with all

the immense treasures it contained, was destroyed by fire about one hundred years after its completion ; but that they are the ruins of a Basilica,\* erected by Maxentius on the site of the temple, and converted by Constantine into a Christian church. The stupendous proportions of this edifice are shown by the three arches, each seventy-five feet across, which rise above the surrounding buildings in huge but not unsightly masses. The vault of the arch, which is placed farther back, is of a circular form ; the side ones are cylindrical ; and all are ornamented with sunk panels of stucco-work. The church appears to have consisted of a nave and two aisles, divided by enormous pillars of marble, one of which now stands in front of the church of La Maria Maggiore. It is of a single block, forty-eight feet in height, and sixteen and a half in circumference.

In the ruins of the fine temple Di Venere e Roma, the cella of each deity remains, with the niches in which were their statues, and a portion of one of the side walls, which prove it to have been of vast size, great magnificence, and a chef-d'œuvre of architecture. The Emperor Hadrian himself drew the plans, which he submitted to Apollodorus, whose opinion respecting them is said to have been the cause of his untimely death. Although there were different structures, each with a separate entrance and cella, they formed but one edifice ; the foundations of which, having been recently excavated, are found to have been three hundred and thirty by one hundred and sixty feet. A noble flight of steps, discovered at the

\* The Basilicæ were very spacious and beautiful edifices, designed chiefly for the centumviri, or judges, to sit and hear causes in, and for the counsellors to receive their clients. One part of them was also allotted to the bankers. Vossius has observed that these Basilicæ were exactly in the shape of our churches, which was the reason that so many Christian churches were raised on the old foundations, and very often a whole Basilica converted to such pious use ; and hence, probably, cathedral churches are still called Basilicæ.



same time, between the arch of Titus and the Church of St. Francesco, formed the approach to the Forum, which front, as well as that towards the Coliseum, was adorned with columns of Parian marble six feet in diameter, and the whole was surrounded by a portico, with a double row of columns of gray granite. The walls and pavement of the interior were incrustated with fine marble, and the roof richly gilt.

The temple of Antoninus was erected by Marcus Aurelius in 178, in memory of Antoninus and his consort Faustina. The original portico, consisting of ten Corinthian columns of Cippolino marble, and a portion of the temple itself, now form the Church of S. Lorenzo di Miranda.

The column of Marcus Aurelius Antoninus was erected by the senate in honour of that illustrious emperor. Bas-reliefs run spirally from the bottom to the top, representing the Marcomannian war. It is composed of twenty-six blocks of Parian marble, and is one hundred and twenty-three feet in height. The statue of the emperor once stood on its summit, but it has been replaced by that of St. Paul.

This leads us to speak of the great statue of the same emperor. The horse was so much admired by Michael Angelo when he first saw it, that, after looking at it in silence for some time, he unconsciously exclaimed, "Go on!" "This great statue of Marcus Aurelius," says Mr. Forsyth, "or, rather, of his horse, which was once the idol of Rome, is now a subject of contention. Some critics find the proportions of the animal false, and his attitude impossible. One compares his head to an owl, another his belly to a cow's, but the well-known apostrophe of a third (Michael Angelo) will ever prevail in your first impressions. The spirit and fire of the general figure will seduce the most practised eye. Ancient sculptors, intent only on man, are supposed to have neglected the study of animals; and we certainly find very rude accessories affixed to some exquisite antiques. Per-

haps they affected such contrasts as strike us in the work of the Faun and his panther, the Meleager and his dogs, the Apollo and his swans, where the accessory serves as a foil. The horse, however, comes so frequently into heroic subjects, that the greatest artists of antiquity must have made him their particular study, and we are told that they did so; but it were unfair to judge of their excellence from this bruised and unfortunate animal."

This celebrated statue is the only one remaining of bronze of all that adorned the city in ancient times. It has been called, at different periods, by the names of Lucius Verus, Septimius Severus, and Constantine. It was placed in its present position by Paul III. in 1538, when it was removed from before the Church of St. John Lateran. A bunch of flowers, it is said, is presented every year to the chapter of St. John, as an acknowledgment that the statue belongs to them; but this Sir John Hobhouse denies. It was originally gilt; the coating laid on, according to the practice of the ancients, in very thick leaves; and some traces of it may still be observed.

We now turn to the Coliseum. The shows of wild beasts were designed to be in honour of Diana, the patroness of hunting; and no cost was spared to obtain different animals from the farthest parts of the world.

Part in laden vessels came,  
Borne on the rougher waves, or gentler stream;  
The fainting man let fall his trembling oar,  
And the pale master feared the freight he bore.

\* \* \* \* \*

All that with potent teeth command the plain,  
All that run horrid with erected mane,  
Or proud of stately horns, or bristling hair,  
At once the forest's ornament and fear;  
Torn from their deserts by the Roman power,  
Nor strength can save, nor craggy dens secure."

Some creatures were exhibited merely as strange

sights and rarities, as crocodiles, &c. ; others were designed for the combat, as lions, tigers, leopards, &c. We may reckon three sorts of diversions with beasts, which all went under the general name of *Venatio* : The first, when the people were permitted to pursue them, and catch such as they could, for their own use ; the second, when the beasts fought with one another ; and the last, when they were brought out to engage with men.

The conflicts between beasts were of various kinds : sometimes a tiger was matched with a lion, sometimes a lion with a bull, a bull with an elephant, a rhinoceros with a bear, &c. But the most astonishing sight was when, by bringing water into the amphitheatre, huge sea-monsters were introduced to combat with the wild beasts :

Not sylvan monsters we alone have view'd,  
But huge sea-calves, dyed red with hostile blood  
Of bears, lie floundering in the wondrous flood.

CALPHURN., *Eclog.* vii.

Those who engaged with wild beasts were called *Bestiarii*. Some of them were condemned persons ; others hired themselves at a set price, like the gladiators, and like them, too, had their schools where they were trained to such combats. We find even the nobility and gentry voluntarily taking part in these encounters ; and Juvenal acquaints us that the very women were ambitious of showing their courage on these occasions, though at the expense of their modesty.

The Coliseum was commenced by Flavius Vespasian in the year 72, as a triumphal memorial of his victories in Judea ; and it also served to perpetuate the recollection of the many horrid cruelties committed by the conquering Romans during that war. It was erected, according to Martial and Pliny, on the spot formerly occupied by a lake or fishpond, in the gardens of Nero's golden house, then nearly the centre of the city. Twelve thousand Jewish

prisoners, reduced to slavery, were employed on the work, and the edifice was completed in little more than four years. Titus, the son of Vespasian, finished it; and on its dedication exhibited shows and games for one hundred days, during which numbers of gladiators were killed, and five thousand wild beasts were torn to pieces in the arena.

This vast amphitheatre is of an elliptical shape, and, according to the most recent measurement, is one thousand one hundred and eighty-eight feet in external circumference; the long axis being six hundred and twenty-eight feet, the short one five hundred and forty, and the total height one hundred and sixty. The longer diameter of the arena, or space within, was about two hundred and eighty-one feet, and the shorter one hundred and seventy-six, leaving a circuit for seats and galleries of about one hundred and fifty-seven feet in breadth. The outward circumference, when complete, was about seventeen hundred and seventy-two feet, covering a surface of about two hundred and forty-six thousand six hundred and sixty-one feet, or something more than five acres and a half. The whole is a mixed mass of enormous blocks of stone, bricks (probably portions of the golden palace), metal, and cement, which have become so hardened by time as to be like solid rock. The exterior was entirely of calcareous tufa of Tivoli, called travertine, a fine, hard white stone. It presents a series of three ranges of open arcades, so airy and so correct in their proportions that the building does not appear as large as it really is. Each tier consisted of thirty arches; the columns between which, together with the entablatures, displayed different orders of architecture; the lowest being Doric, the second Ionic, and the third Corinthian, surmounted by an attic story, with Composite pilasters, and forty windows. The arches of the two upper tiers, in which are the remains of pedestals for statues, admitted light to the

various ambulacra or corridors, which were quadrangular at the base, diminishing in number and size as they ascended, and terminating in a single passage at the top. The arches of the lowest tier were the entrances; twenty-six of which were for the emperor, finely ornamented; one for the mass of the spectators; one for the consuls, senators, &c.; and two for the gladiators and animals. These entrances led to the various staircases by which the spectators descended to the graduated ranges of seats. Altogether there were one hundred and sixty staircases: that is, to the third, sixteen; to the fourth, twenty-four; and four to the extreme top, for the workmen. In the four corridors on the ground floor were shops, taverns, stables, rooms for refreshments, and places where perfumes were burned. There was also a fifth, or private passage, under the pulvinar, for the use of the emperor, which communicated subterraneously with the palace. In the tier above were twenty-two small vaulted chambers, called fornices, devoted to the sensual pleasures of the privileged classes.

It is impossible to say at what period the amphitheatre was first suffered to decay. The sanguinary exhibitions of the gladiators were abolished in the reign of Honorius, at the commencement of the fifth century; yet so late as 1632 it must have been nearly perfect, as bullfights and other games were at that time exhibited in it. A great portion of the southern side was demolished by order of Paul III., it is said at the recommendation of Michael Angelo, to furnish materials for the Farnese palace for his nephew; and the complaints of the populace alone saved it from total demolition. It has, however, since that time, frequently suffered from similar depredations; so that,

"From its mass,  
Walls, palaces, half cities have been rear'd."

But these robberies have now ceased ; Benedict XIV. having, by the erection of a series of altars in the arena, made the whole consecrated ground—a most efficient protection against the ravages of modern barbarism. Pope Pius has also erected a massive buttress against the weakest end, and repaired some parts of the interior. Thus, after the lapse of nearly eighteen centuries, having frequently suffered from earthquake, storm, and fire, been several times battered as a fortress during the civil contentions of the middle ages, defaced as a quarter for soldiers, used as a manufactory, and worked as a quarry, it still remains a miracle of human labour and ingenuity, and is, even in its present state, one of the noblest remains of antiquity, and the most wonderful monument of Roman magnificence. Solitary and desolate, it is still grand and imposing ; the rich hues with which time has overspread its venerable fragments, the luxuriant clusters of vegetation, and the graceful drapery of numerous beautiful creepers, hanging in festoons from the rifted arches and broken arcades, while assimilating with the general character, add an indescribable charm and variety to the whole, that powerfully impress the mind of the spectator.

When this vast amphitheatre was entire, a child might comprehend its design in a moment, and go directly to his place without straying in the porticoes ; for each arcade bears its number engraved, and opposite to each was a staircase. This multiplicity of wide, straight, and separate passages proves the attention which the ancients paid to the safe discharge of a crowd.

As it now stands, the Coliseum is a striking image of Rome itself : decayed, vacant, serious, yet grand ; half gray and half green ; erect on one side and fallen on the other ; with consecrated ground in its bosom, inhabited by a herdsman ; visited by every caste ; for moralists, antiquaries, painters, architects,

devotees, all meet here to meditate, to examine, to draw, to measure, and to copy. When some pilgrims, on arriving at Rome, beheld this vast amphitheatre, they are said to have exclaimed, "As long as the Coliseum stands, Rome will stand; when the Coliseum falls, Rome will fall; and when Rome falls, the world will fall."

It is impossible to contemplate without horror the dreadful scenes of carnage which for two hundred and fifty years disgraced the amphitheatre, or to regard without utter detestation the character of the people who took pleasure in spectacles of such monstrous brutality. We may form some idea of the myriads of men and animals destroyed in these houses of slaughter, from a single instance recorded by Dio. He relates, that after the triumph of Trajan over the Dacians, spectacles were exhibited for one hundred and twenty-three days, in which eleven thousand animals were killed, and one thousand gladiators were matched against each other. Nor was it only malefactors, captives, and slaves that were doomed to contend in these dreadful games; free-born citizens hired themselves as gladiators; men of noble birth degraded themselves so far as to fight on the stage for the amusement of the multitude; nay, women, ladies even of high rank, forgetting the natural delicacy and feebleness of their sex, strove on the arena for the prize of valour—for the honour of superior adroitness in murder. A people thus injured to blood were prepared for every villany; nor is it possible to read of the enormities which disgraced the later Romans without ascribing them in a great measure to the spirit of ferocity which was fostered by the horrid amusements of the amphitheatre.

"The Coliseo," says Dupaty, "is unquestionably the most admirable monument of the Roman power under the Cæsars. From its vast circuit, from the multitude of stones of which it is formed, from that



union of columns of every order, which rise up one above the other, in a circular form, to support three rows of porticoes; from all the dimensions, in a word, of this prodigious edifice, we instantly recognise the work of a people, sovereigns of the universe, and slaves of an emperor. I wandered long around the Coliseo, without venturing, if I may so say, to enter it; my eyes surveyed it with admiration and awe. Not more than one half of this vast edifice at present is standing; yet the imagination may still add what has been destroyed, and complete the whole. At length I entered within its precincts. What an astonishing scene! What contrasts! What a display of ruins, and of all the parts of the monument, of every form, every age, and, as I may say, every year; some bearing the marks of the hand of time, and others of the hand of the barbarian. These crumbled down, yesterday, those a few days before, a great number on the point of falling, and some, in short, which are falling from one moment to another. Here we see a tottering portico, there a falling entablament, and farther on a seat; while, in the mean while, the ivy, the bramble, the moss, and various other plants creep among the ruins, and, insinuating their roots in the cement, are continually detaching, separating, and reducing to powder these enormous masses, the work of ages, piled on each other by the will of an emperor and the labour of a hundred thousand slaves. There was it that gladiators, martyrs, and slaves combated on the Roman festivals, only to make the blood circulate a little quicker in the veins of a hundred thousand idle spectators. I thought I still heard the roaring of the lions, the sighs of the dying, the voice of the executioners, and, what would strike my ear with still greater horror, the applauses of the Romans. I thought I heard them, by these applauses, encouraging and demanding carnage; the men requiring more blood from the combatants, the women more mercy for

the dying. I imagined I beheld one of these women, young and beautiful, on the fall of a gladiator, rise from her seat, and with an eye which had just beamed in tenderness upon a lover, welcome or repel, find fault with or applaud, the last sigh of the vanquished, as if she had paid for it.

“But what a change has taken place in this arena! In the middle stands a crucifix, and all around this crucifix, at equal distances, fourteen altars, consecrated to different saints, are erected on the dens which once contained the wild beasts. The Coliseo was daily hastening to destruction; the stones were carried off, and it was constantly disfigured and made the receptacle of filth, when Benedict XIV. conceived the idea of saving this noble monument by consecrating it, by defending it with altars and protecting it with indulgences. These walls, these columns, and these porticoes have now no other support but the names of those very martyrs with whose blood they were formerly stained.”

We must now bring our account to a close: not that we have by any means exhausted the subject, for it demands volumes; but our space is limited. The following reflections, arising out of the impressions with which the ruins of this city have been viewed by different distinguished travellers, will therefore terminate the present article.

“At length I behold Rome,” says Dupaty. “I behold that theatre where human nature has been all that it can ever be, has performed everything it can perform, has displayed all the virtues, exhibited all the vices, brought forth the sublimest heroes and the most execrable monsters, has been elevated to a Brutus, degraded to a Nero, and reascended to a Marcus Aurelius.”

“Even those who have not read at all,” says Dr. Burton, “know perhaps more of the Romans than of any other nation which has figured in the world. If we prefer modern history to ancient, we still find

Rome in every page ; and if we look with composure upon an event so antiquated as the fall of the Roman empire, we cannot, as Protestants, contemplate with indifference the religious empire which Rome erected over the minds and consciences of men. Without making any invidious allusion, it may be said that this second empire is nearly passed away ; so that, in both points of view, we have former recollections to excite our curiosity."

"Neither the superb structures," says Sir John Hobhouse, "nor the happy climate, have made Rome the country of every man, and 'the city of the soul.' The education which has qualified the traveller of every nation for that citizenship, prepares enjoyments for him at Rome, independent of the city and inhabitants about him, and of all the allurements of site and climate. He will people the banks of the Tiber with the shades of Pompey, Constantine, Belisarius, and other heroes. His first footsteps within the venerable walls will have shown him the name and magnificence of Augustus ; and the three long narrow streets, branching from the obelisk in the centre of the Piazza del Popolo, like the theatre of Palladio, will have imposed upon his fancy with an air of antiquity congenial to the soil. Even the mendicants of the country, asking alms in Latin prayers, and the vineyard gates of the suburbs, inscribed with the ancient language, may be allowed to contribute to the agreeable delusion."

"What," says Chateaubriand, gazing on the ruins of Rome by moonlight, "what was doing here eighteen centuries ago, at a like hour of night ? Not only has ancient Italy vanished, but the Italy of the middle ages is also gone. Nevertheless, the traces of both are plainly marked at Rome. If this modern city vaunts her St. Peter's, ancient Rome opposes her Pantheon and all her ruins ; if the one arrays her long succession of pontiffs, the other marshals from the Capitol her consuls and emperors. The

Tiber divides the rival glories ; seated in the same dust, pagan Rome sinks faster and faster into decay, and Christian Rome is gradually descending into the catacombs whence she issued."

We conclude with the following passage from Middleton's *Life of Cicero* : " One cannot help reflecting on the surprising fate and revolutions of kingdoms ; how Rome, once the mistress of the world, the seat of arts, empire, and glory, now lies sunk in sloth, ignorance, and poverty, enslaved to the most cruel as well as the most contemptible of tyrants, superstition and religious imposture ; while Britain, anciently the jest and contempt of the polite Romans, is become the happy seat of liberty, plenty, and letters ; flourishing in all the arts and refinements of civil life ; yet running, perhaps, the same course which Rome itself has run before : from virtuous industry to wealth ; from wealth to luxury ; from luxury to impatience of discipline and corruption of morals ; till, by a total degeneracy and loss of virtue, being grown ripe for destruction, it shall fall a prey at last to some hardy oppressor ; and, with the loss of liberty, losing everything that is valuable, sink gradually again into barbarism."

" See the wild waste of all-devouring years :  
How Rome her own sad sepulchre appears !  
With nodding arches, broken temples spread !  
The very tombs now vanish'd like their dead !  
Imperial wonders raised on nations spoil'd,  
Where mix'd with slaves the groaning martyr toil'd :  
Huge theatres, that now unpeopled woods,  
Now drain'd a distant country of her floods :  
Fanes, which admiring gods with pride survey,  
Statues of men, scarce less alive than they !"

## SAGUNTUM.

*Proud and cruel nation! everything must be yours and at your disposal! You are to prescribe to us with whom we shall make war, with whom we shall make peace! You are to set bounds; to shut us up between hills and rivers: but you—you are not to observe the limits which yourselves have fixed. Pass not the Iberus. What next? Touch not the Saguntines. Saguntum is upon the Iberus; move not a step towards that city.*

HANNIBAL'S SPEECH TO HIS SOLDIERS.

SAGUNTUM was a celebrated city of Hispania Tarracensis, on the west side of the Iberus, about a mile from the seashore. It was founded by a colony of Zacynthians, and by some of the Rutili of Ardea.

Saguntum, according to Livy, acquired immense riches, partly from its commerce both by land and sea, and partly from its just laws and excellent police.

Saguntum was under the protection of the Romans, if not numbered among their cities; and when, by a treaty made between that people and the Carthaginians, the latter were permitted to carry their arms as far as the Iberus, this city was excepted.

After Hannibal was created general, he lost no time in accomplishing his designs, for fear of being prevented by death, as his father had been. Though the Spaniards had greatly the advantage over him in regard to the number of forces, their army amounting to upward of a hundred thousand men, yet he chose his time and positions so happily that he entirely defeated them; after which, everything submitted to his arms. He still forbore, however, laying siege to Saguntum, carefully avoiding a rupture with the Romans till he should be furnished with all things necessary for so important an emergency, pursuant to the advice of his father. He accordingly applied him-

self to engage the affections of the citizens and allies ; and, to gain their confidence, allotted to them a large share of the plunder taken from the enemy, and paid them all their arrears.

The Saguntines, sensible of the danger with which they were threatened by the continued successes of Hannibal, applied to the Romans. Upon this, deputies were appointed by the latter, and ordered to go and inform themselves personally on the spot ; to lay their complaints before Hannibal if it should be thought proper ; and, in case he refused to do justice, to proceed directly to Carthage and demand redress. In the mean time, Hannibal laid siege to Saguntum, promising himself great advantages from the taking of that city. He was persuaded that it would deprive the Romans of all hopes of carrying the war into Spain ; that this new conquest would effectually secure his former ones ; that thus no enemy would be left behind him ; that he should find money in it sufficient for the execution of his designs ; that the plunder would inspire his soldiers with greater ardour, and make them follow him with more cheerfulness ; and, lastly, that the spoils he would be able to send to Carthage would gain him the favour of its citizens. Animated by these motives, he pressed the siege with the utmost vigour.

News of what had taken place was soon brought to Rome. But the Romans, instead of flying to the relief of their allies, wasted the time in fruitless debates. The Saguntines were now reduced to the last extremity. An accommodation was therefore proposed, but the conditions offered them were so hard that they could not think of accepting them. Meanwhile, the principal senators, driven to despair, brought their gold and silver, and that belonging to the public treasury, into the market-place, threw both into a fire lighted for the purpose, and then themselves ! At the same time, a tower which had been long assaulted by the battering-rams falling with a

dreadful crash, the Carthaginians entered the city by the breach, and made themselves masters of it, and cut to pieces all the inhabitants of sufficient age to bear arms.\*

“Words,” says Polybius, “cannot express the grief and consternation with which the news of the taking of Saguntum, and of its cruel fate, was received at Rome. Compassion for the unfortunate city; shame at having failed to succour their faithful allies; indignation against the Carthaginians, the authors of these calamities; alarm at the success of Hannibal, whom they fancied they saw already at their gates; all these sensations were so violent for a time, that the Romans were unable to come to any resolution, or to do anything but to give way to the torrent of their passion, and sacrifice floods of tears to the memory of a city which lay in ruins because of its inviolable fidelity to them, and which had been betrayed by their imprudent delays and unpardonable indolence. As soon as they were a little recovered, however, an assembly of the people was called, and war unanimously declared against Carthage.”

Hannibal afterward rebuilt Saguntum, and placed a garrison in it, with all the noblemen whom he had detained as hostages from the neighbouring nations of Spain.

The city remained in a deplorable state till the year of Rome 538, when Scipio, having humbled the power of Carthage in Spain, regained possession of it, and made it, as Pliny says, “a new city.” By the Romans it was treated with the utmost kindness; but at some period, not ascertained, was again reduced to ruins.

The city of Morviedro is supposed to stand on the ruins of Saguntum, its name being derived from *Muri veteres*, *Muros viejos*, “old walls.” It abounds

\* The siege lasted eight months, which afforded ample time to the Romans to have succoured it, had they been so inclined.—See Anthon’s Classical Dictionary, art. Saguntum.—*Am. Ed.*



with vestiges of antiquity. Several Celtiberian and Roman inscriptions are to be seen; but of the numerous statues which the temples and other public edifices of Saguntum contained, only one of white marble, without a head, and the fragment of another, remain.

Traces of the walls of its circus are, nevertheless, still discernible, though its mosaic pavement is destroyed. A larger portion of the theatre remains than of any other Roman monument.

A writer on Spanish antiquities in 1684, states the following particulars in relation to the ruins of this city, from which it appears that at that time there were many more remains than at present. "The Roman inscriptions," says he, "that are scattered up and down in the public and private buildings, and the medals and other monuments of antiquity, are endless. Upon a gate near the Cathedral is a head of Hannibal, cut in stone. From hence, if you mount higher up the rock, you come to an amphitheatre, which has twenty-six rows of seats one above another, all cut in the solid stone; and in the other parts the arches are so thick and strong that they are little inferior to the rock itself. There are remains also of prodigious aqueducts, and of numbers of vast cisterns under ground."

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## SARDIS.

SARDIS is thus alluded to in the Apocalypse :\*

"And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name, that thou livest, and art dead. Be watchful and strengthen the things which remain,

\* Chap. iii., 1-4.

that are ready to die ; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments ; and they shall walk with me in white ; for they are worthy."

This city was situated five hundred and forty stadia, or seven miles and a half, from Ephesus.\*

When it was built is uncertain. It was the capital of Lydia, and stood on the banks of the Pactolus, at the foot of Mount Tmolus, having the Cayster to the south, and Hermus to the north.

During the reign of Atys, son of Gyges, the Cimmerians, being expelled from their country by the Nomades of Scythia, passed over into Asia, and possessed themselves of Sardis. Some time after this, Cræsus becoming king of Lydia, a war ensued between him and Cyrus the Great. At that period no nation of Asia was more hardy or valiant than the Lydians. They fought principally on horseback, armed with long spears, and were very expert in managing their horses.

The Persians, however, obtained possession of Sardis, and made Cræsus captive, after a reign of fourteen years. Being brought into the presence of Cyrus, that prince ordered him to be put in chains, and placed upon the summit of a huge wooden pile, with fourteen Lydian youths around him. Before this, however, he had given the citizens to understand, that if they would deliver up all their silver and gold, their city should be spared. They accordingly brought to him all their wealth ; nevertheless, Cræsus was ordered to be burned alive ; but, before

\* Sardis, it will be recollected, was one of the Seven Churches of Asia.

we give an account of this barbarous order, we must advert to a circumstance which had occurred several years before.

Solon, having established his new system of laws at Athens, thought to improve his knowledge by travel. He went, therefore, to Sardis. Cræsus received him very sumptuously, dressed in magnificent apparel, enriched with gold, and glittering with diamonds. Finding the Grecian sage in no way moved by this display, he ordered all his treasures, royal apartments, and costly furniture to be shown to him. When Solon had seen all these, he was taken back to the king, who then inquired of him, "Which of all the persons he had beheld during his travels he esteemed the most happy?" "A person named Tellus," answered Solon, "a citizen of Athens, an honest and good man; one who had lived all his days without indigence, and always seen his country flourishing and happy; who had children that were universally esteemed, whom he had had the satisfaction also of seeing; and who died at last gloriously, fighting for his country."

Cræsus hearing this, and thinking, if he were not esteemed the first in happiness, he should certainly be thought the second, then said, "Who of all you have seen was the next in happiness to Tellus?" "Cleobis and Biton of Argos," answered Solon; "two brothers, who left behind them a perfect pattern of fraternal affection, and of the respect due from children to their parents. When their mother, a priestess of Juno, was to go to the temple upon a solemn festival, the oxen that were to draw her not being ready, the two sons put themselves to the yoke, and drew her chariot thither, being above five miles distant. All the mothers, transported with admiration, congratulated the priestess on the piety of her children; and she, in her ecstasy of joy and thankfulness, earnestly entreated the goddess to reward them with the best thing that Heaven can give to man.

Her prayers were heard. When the sacrifice was over, her two sons fell asleep in the temple to which they had brought her, and there died in a soft and peaceful slumber. In honour of their piety," concluded Solon, "the people of Argos consecrated statues to them in the temple of Delphos."

Cræsus, greatly mortified at this answer, said, with some token of dissatisfaction, "Then you do not reckon me in the number of the happy at all?" "King of Lydia," replied Solon, "besides many other advantages, the gods have given to us Grecians a spirit of moderation and reserve, which has produced among us a plain, popular kind of philosophy, accompanied with a certain generous freedom, void of pride and ostentation, and, therefore, not well suited to the courts of kings. This philosophy, considering what an infinite number of vicissitudes and accidents the life of man is liable to, does not allow us to glory in any prospects we enjoy ourselves, or to admire happiness in others which may prove only superficial and transient."

Having said this, Solon paused a little, and then concluded thus: "The life of man seldom exceeds seventy years, which make up, in all, twenty-five thousand five hundred and fifty days, of which no two are exactly alike; so that the time to come is nothing but a series of various accidents which cannot be foreseen. Therefore, in our opinion," added Solon, "no man can be esteemed happy but he whose happiness God continues to the end of his life. As for others, who are perpetually exposed to a thousand dangers, we account their happiness no less uncertain than the crown is to that person who is still engaged in battle and has not yet obtained the victory."

It was not long before Cræsus experienced the truth of Solon's sayings. Cyrus had made war upon him, as we have already related, and he was now condemned to be burned. The funeral pile already

was prepared, the unhappy king laid thereon, and just on the point to meet his fate, when, recollecting his conversation with the Grecian sage some few years before, he cried aloud three times, "Solon! Solon! Solon!" Cyrus hearing him thus exclaim, inquired why he pronounced that celebrated philosopher's name with so much earnestness in the extremity to which he was reduced. Cræsus informed him. The conqueror instantly paused in the execution of his design; and, reflecting on the uncertainty to which all sublunary things are subject, he caused him to be taken from the pile, and ever after treated him with honour and respect. These circumstances are related by Herodotus and other ancient writers.

On the division of the Persian monarchy into satrapies, Sardis became the residence of the satrap who had the government of the seacoast.

In the third year of their revolt against the Persians, the Ionians, having collected together all their forces, sailed to Ephesus, where they left their ships and marched by land to Sardis. Finding that city in a defenceless state, they made themselves masters of it; but the citadel, to which the Persian governor Artaphernes had retired, they were unable to take. Most of the houses were roofed with reeds; and an Ionian soldier having, either by accident or design, set fire to a house, the flames flew from roof to roof, and the whole city was soon destroyed. The Persians implicated the Athenians in the conflagration, as there were many Athenians among the Ionians. When Darius, therefore, heard of it, he immediately determined on war against Greece; and, that he might never forget his resolution, he appointed an officer to cry out to him every night at supper, "Sir, remember the Athenians." It is here worthy of notice, that the reason assigned by the Persians for afterward destroying so many temples in Greece, was the destruction of the temple of Cybèle, the tutelary deity of Sardis, on this occasion.

Xerxes, in his celebrated expedition, having arrived at Sardis, sent heralds to Greece to demand earth and water; expecting that the Grecian citizens, though they had refused these tokens of submission to Darius, would, from alarm at his approach, send them now. In this, however, he was for the most part mistaken. Xerxes wintered in this city.

Alexander having defeated the Persians at the battle of the Granicus, marched towards Sardis, it being the bulwark of the Persian empire on the side towards the sea. The citizens gave up the place; and, as a reward for so doing, the king granted them their liberties, and permitted them to live under their own laws. He gave orders, also, that they should erect a temple to Olympian Jove.

After the death of Alexander, Seleucus, in his war with Lysimachus, took possession of Sardis 283 B.C. In 214 B.C., Antiochus the Great made himself master of it. He held it twenty-five years, and it became his favourite place of retreat after losing the battle of Magnesia.

Attalus Philomater, one of the descendants of Antiochus, bequeathed Sardis, with all his other possessions, to the people of Rome, and three years after his death it was made a Roman province.

In the time of Tiberius Sardis was a very large city, but it was almost wholly destroyed by an earthquake during his reign. He, however, ordered it to be rebuilt, and at a very great expense.

Sardis was one of the first places to embrace the Christian religion, having been converted by St. John; and it has been thought by some that Clement, the disciple of St. Paul, was its first bishop.

In the time of Julian great efforts were made to restore the pagan worship, by erecting temporary altars at Sardis where none had been left, and repairing those temples of which portions still remained.

In 400 the city was plundered by the Goths under  
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Tribigildus and Cairanas, officers in the Roman pay, who had revolted from the Emperor Arcadius.

In 1304 the Turks, during an insurrection of the Tartars, were permitted to occupy a portion of the Acropolis; but the Sardians the same night murdered them in their sleep.\*

The town is now called Sart or Serte. Dr. Chandler, who visited it in 1774, states that, approaching it from the east, he found on his left the groundwork of a theatre, of which there still remained some portions of the vault which supported the seats and completed the semicircle.

Proceeding on, he passed remnants of massy buildings, marble piers sustaining heavy fragments of arches of brick, and other less distinct ruins. These are in the plain before the hill of the Acropolis. On the right, near the road, were the remains of a large edifice, with a heap of ponderous materials at either end of it. The walls also are standing of two long and lofty rooms, with a space between them, as for a passage. According to M. Peysonell, these are the remains of the house of Cræsus, once appropriated by the Sardians as a place of retirement for superannuated citizens. The walls of this ruin have double arches beneath, and consist chiefly of brick with layers of stone: it is called the Gerusia. The bricks are exceedingly fine, and of various sizes, some being flat and broad. "We employed a man to procure one entire," says Dr. Chandler; "but the cement proved so very hard and tenacious, it was next to impossible. Both Cræsus and Mausolus, neither of whom could be accused of parsimony, had used this material in the walls of their palaces. It was insensible to decay; and it is asserted that, in walls erected true to their perpendicular, it would, without violence, last forever."

\* It was subsequently taken by Timur, and "by him the place was probably destroyed for the last time."—See Anthon's Classical Dictionary, article Sardis.—*Am. Ed.*



Our traveller next proceeded towards the mountain, when, the road making a turn, he was suddenly struck with a view of the ruins of a temple, in a retired situation beyond the Pactolus, between Mount Tmolus and the hill of the Acropolis. Five columns were standing; one without a capital, and another with its capital partially displaced. The architrave consisted of two stones, one of which still remains; the other, with the column which supported it, has fallen to the ground. Over the entrance of the Næos, in 1699, there was a vast stone, which occasioned wonder by what art or power it could have been raised. That magnificent portal has since been destroyed, and among its ruins lies that huge and ponderous stone. In the opinion of Dr. Chandler, these are probably the remains of the temple of Cybele, which was partially destroyed in the conflagration of Sardis by the Milesians. It was of the Ionic order, and had eight columns in front. The shafts are fluted, and the capitals designed with exquisite taste and skill. "It is impossible," says our traveller, "to behold without deep regret this imperfect remnant of so beautiful and so glorious an edifice!"

In allusion to these ruins, Wheler, who visited Sardis towards the latter part of the seventeenth century, makes the following reflections: "Now see how it fareth with this miserable church, marked out by God; who, being reduced to a very inconsiderable number, live by the sweat of their brow in digging and planting the gardens of the Turks they serve, having neither church nor priest among them. Nor are the Turks themselves there very considerable, either for number or riches, being only herdsmen of cattle feeding on those spacious plains, dwelling in a few pitiful earthen huts, having one mosque, perverted to that use from a Christian church. Thus is that once glorious city of the rich King Cræsus now reduced to a nest of worse than beggars. Their Pactolus hath long since ceased to

yield them gold,\* and the treasures to revive their dying glories. Yet there are some remains of noble structures, remembrances of their prosperous state, long since destroyed: as the ruins of an old castle, a great church, palaces, and other proud buildings, humbled to the earth."

Several inscriptions have been found here: and among them, one recording the good-will of the council and senate of Sardis towards the Emperor Antoninus Pius. Medals, too, have been found, of which two are very rare ones: viz., one of the Empress Tranquillina, and another of Caracalla, with an urn on the reverse, containing a branch of olives, under which is the following inscription: "*The sport Chysanthina of the Sardians twice Neocorus.*" Another, stamped by the common assembly of Asia met there, in honour of Drusus and Germanicus. Also one with the Emperor Commodus seated in the midst of a zodiac, with celestial signs engraved on it: on the reverse, "*Sardis, the first metropolis of Asia, Greece, Audia.*"

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## SELEUCIA.

THERE were no less than thirteen cities called Seleucia, all of which received their name from Seleucus Nicator. These were situated in Syria, in Cilicia, and near the Euphrates.

"It must be acknowledged," says Dr. Prideaux, "that there is mention made of Babylon, as of a city standing long after the time I have placed its dissolution, as by Lucan, Philostratus, and others. But

\* The Pactolus flowed through the centre of the Forum at Sardis, and brought, in its descent from Mount Tmolus, a quantity of gold-dust. Hence the vast riches of Cræsus. It ceased to be auriferous in the age of Augustus.

in all those authors, and wherever also we find Babylon mentioted as a city in being after the time of Seleucus Nicator, it must be understood, not of old Babylon on the Euphrates, but of Seleucia on the Tigris. For as that succeeded to the dignity and grandeur of old Babylon, so also did it in its name."

"Since the days of Alexander," says Sir R. K. Porter, "we find four capitals, at least, built out of the remains of Babylon: Seleucia by the Greeks; Ctesiphon by the Parthians; Al-Modain by the Persians; and Kufa by the Caliphs; with towns, villages, and caravansaries without number. That the fragments of one city should travel so far, to build or repair another, appeared, on the first view of the subject, to be unlikely to myself; but, on traversing the country between the approximating shores of the two rivers, and observing all the facilities of water-carriage from one side to the other, I could no longer be incredulous of what had been told me, particularly when scarce a day passed without my seeing people digging the mounds of Babylon for bricks, which they carried to the verge of the Euphrates, and thence conveyed in boats to wherever they might be wanted."

Seleucus built many cities, of which far the greater number were raised from superstitious motives: many were peopled from places in their neighbourhood, whose sites were equally convenient; and only a very few were founded in conformity to those great military and commercial views, by which, in this particular, his master Alexander had uniformly been guided. He named nine after himself; four in honour of four of his wives; three he called Apamea; one Stratonice; sixteen Antioch; and five Laodicea, after his mother.

"Seleucia," says Pliny the naturalist, "was built by Seleucus Nicator, forty miles from Babylon, at a point of the confluence of the Euphrates with the Tigris by a canal. There were 600,000 citizens here at

one time, and all the commerce and wealth of Babylon had flowed into it. The territory in which it stood was called Babylonia; but it was itself a free state, and the people lived after the laws and manners of the Macedonians. The form of the walls resembled an eagle spreading her wings."

In a country destitute of wood and stone, whose edifices were hastily built with bricks baked in the sun, and cemented with the bitumen found on the spot, Seleucia soon eclipsed the ancient capital of the East.

Many ages after the fall of the Macedonian empire, this city retained the genuine character of a Greek colony: arts, military virtue, and a love of freedom; and, while it remained independent, was governed by a senate consisting of three hundred nobles. The walls were strong, and, so long as concord prevailed among the different orders in the state, the power of the Parthians was regarded with indifference, if not with contempt. The madness of faction, however, was at times so great, that aid from this common enemy was implored; and the Parthians appeared at the gates, sometimes to assist one party, and sometimes the other. Ctesiphon was then but a village, on the opposite side of the Tigris, in which the Parthian kings were accustomed to reside during the winter, on account of the mildness of the climate. The summer they passed at Ec-batana.

Trajan left Rome A.D. 112, and, after subduing several cities in the East, laid siege to Seleucia and Ctesiphon. Chosroes, the king, being absent, to suppress a revolt in his eastern dominions, these cities, and all the neighbouring country, soon surrendered to the Roman hero. "The degenerate Parthians," says the Roman historian, "broken by internal discord, fled before his arms. He descended the Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honour

of being the first, as he was the last, of the Roman generals who ever navigated that remote sea." On his death, which occurred soon after his return to Rome, most of the cities of Asia that he had subdued threw off the Roman yoke, and among them Seleucia and Ctesiphon.

During the reign of Marcus in 165, the Roman generals again penetrated as far as these celebrated cities. They were received as friends by the Greek colony, and they attacked as enemies the seat of the Parthian kings; and yet both experienced one treatment; for Seleucia was indiscriminately sacked by the Romans. More than 300,000 of the inhabitants were put to the sword, and the city itself was nearly destroyed by conflagration.

Seleucia never recovered from this blow; though Ctesiphon, about thirty-three years after, had become sufficiently powerful to maintain an obstinate siege against the Emperor Severus. It was at last taken, however, by assault; and the Parthian king, who defended it in person, escaped with difficulty. The Romans obtained a rich booty, and 100,000 captives.

"Below Bagdad," says a celebrated French writer on geography, "the ruins of Al-Modain, or the two cities, have attracted the attention of every traveller. One of them is unquestionably the ancient Ctesiphon; but the other, which lies on the western bank of the Tigris, is not Seleucia, as all travellers affirm: it is Kochos, a fortress situated opposite to Seleucia, and which, according to the positive testimony of Arrian and Gregory Nazianzen, was different from Seleucia." In this account Malte-Brun appears to us to be exceedingly mistaken.

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Of the ruins of SELEUCIA, near ANTIOCH, Mr. Robinson thus speaks: "Being desirous of visiting the ruins of the ancient Seleucia Pieria, I rode over to the village of Kepse, occupying the site of the an-

cient city. We were apprized of our approach to it by seeing a number of sepulchral grotts excavated in the rock by the roadside, at present tenanted by shepherds and their flocks. Some were arched like those I had seen at Delphi ; others were larger, with apartments one within the other. We entered the enclosure of the ancient city by the gate at the southeast side, probably the one that led to Antioch. It is defended by round towers, at present in ruins. Of the magnificent temples and buildings mentioned by Polybius, some remains of pillars are alone standing to gratify the curiosity of the antiquarian traveller. But recollecting, as I sat alone on a stone seat at the jetty head, that it was from hence Paul and Barnabas, the harbingers of Christianity to the West, when sent forth from the church at Antioch, embarked for Cyprus, the place all at once assumed an interest that heathen relics were little calculated to inspire. It came opportunely, also, for I felt particularly depressed at the sight of a large maritime city, once echoing with the voice of thousands, now without an inhabitant ; a port formerly containing richly-laden galleys, at present choked up with weeds ; and finally a quay, on which for centuries anxious mariners had paced up and down throughout the day, at this moment without a living creature moving on its weather-beaten surface but myself."

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## SIDON.

PHŒNICIA comprised Sidon, Tyre, Ptolemais, and Berytus. Its mountains were Libanus and Antilibanus, and its most ancient city was Sidon, situated on the shores of the Mediterranean, at a distance of about twenty miles from Tyre, and fifty from Damascus.

Sidon is supposed to have been built by Canaan's

firstborn, whose name was Sidon.\* It is frequently mentioned in holy writ, being named by Jacob† in his prophetic speech concerning the country which his sons were to inhabit, and designated as a retreat for some of the kings driven out by Joshua. Its origin, however, is still uncertain, though Justin speaks of it in the following manner: "The nation of the Tyrians, descended from the Phœnicians, being shaken by an earthquake, abandoned their country, and did first inhabit the Assyrian marsh, and, not long after, the seashore, where they built a city and called it Sidon, from the abundance of fish there; *sidon* being the Phœnician name of fish. Many years after, being overcome by King Ascalon, they took shipping again, and built Tyre the year before the destruction of 'Troy.'"

"I cannot help thinking," says Mr. Drummond, "that the city, called 'Tsidon by the Hebrews, 'Tsaid or 'Tsaida by the Syrians, and Said or Saida by the Arabians, originally received its name from the language of the last. The 'Tsidonians were celebrated for their skill in metallurgy, and for the art with which they worked in gold, silver, and brass. Much iron and brass existed in Phœnicia; and the possession of this country having been once intended for the tribe of Ashur, Moses said to that tribe, 'Under thy feet shall be iron and brass' (Deut., xxxiii., 25): that is, the soil under thy feet shall abound with iron and brass. Now I consider Sidon, or, rather, Saida, to have been so called from its abounding with *saidi* or *saidan*, brass."‡

During the administration of Joshua, and afterward, Sidon was governed by kings. He calls it

\* Gen., x., ver. 15.

† Gen., xlix., ver. 13

‡ Drummond's Origines, vol. iii., p. 97. Homer makes the Phœnician woman in the Odyssey, b. xv., thus speak: "*I glory to be of Sidon, abounding in brass, and am the daughter of the wealthy Arybas.*"



"Zidon the Great."\* In the division of Palestine it was allotted to Ashur; but this tribe never obtained possession of it.†

The Sidonians appear to have assisted Solomon in his preparations for building the temple.‡

That Sidon was celebrated for the skill of its women in embroidery, we learn from several passages in Scripture, and also from Homer:

"The Phrygian queen to her rich wardrobe went,  
Where treasured odours breathed a costly scent:  
There lay the vestures of no vulgar art,  
Sidonian maids embroider'd every part,  
Whom from soft Sidon youthful Paris bore,  
With Helen touching on the Tyrian shore.  
Here as the queen revolved with careful eyes  
The various textures and the various dyes,  
She chose a veil that shone superior far,  
And glow'd refulgent as the morning star."

To the Sidonians, also, is attributed the invention of glass,§ linen, and purple dye. They were likewise a very industrious and highly commercial people, and famous for the many voyages they undertook.

The Sidonians were often engaged in war. That

\* Zidon-rabbah: ch. xi., v. 8.

† "Neither did Ashur drive out the inhabitants of Accho, nor the inhabitants of Zidon."—Judges, i., 31.

‡ "Now, therefore, command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and unto thee I will give hire for thy servants, according to all that they shall appoint; for thou knowest that there is not among us any that has skill to hew timber like unto the Sidonians."—1 Kings, ch. x., v. 6.

§ "The common voyce and fame runneth, that there arrived certain merchants, in a ship laden with nitre, in the mouth of the river; and beeing landed, minded to seath their victuals upon the shore and the very sands; but wanting stones to serve as trivets, to beare up their pans and cauldrons over the fire, they made shift with certaine pieces of sal-nitre out of the ship to support the said pans, and so made fire underneath; which being once afire among the sand and gravell of the shore, they might perceive a certaine cleare liquour run from under the fire in very streams; and hereupon they say came the first invention of making glass."—*Philemon Howard, Pliny*, xxxvi., c. 26.

with Artaxerxes Ochus is thus mentioned by Diodorus : The king's generals carried themselves so rigorously towards the Sidonians, that the citizens, no longer able to brook it, studied how they should revolt from the Persians ; and the rest of the Phœnicians, being wrought upon by them to vindicate their liberty, messengers were sent to Nectanetus, king of Egypt, then at war with the Persians, to receive them as confederates. As Sidon exceeded all the other cities in wealth, they built a great number of ships, raised a powerful army of mercenaries, prepared arms and provisions, and all other things necessary for war ; and, that they might be foremost in commencing it, they spoiled the king's garden, cutting down the trees under which the Persian kings used to recreate themselves. They then burned all the hay which the lieutenants had laid up for the horses ; and at last they seized the Persians themselves, and led them to punishment.

Ochus hearing of the revolt, resolved to go in person against the rebels, and accordingly marched to Phœnicia with an army of 300,000 foot and 30,000 horse. Mentor was at that time in Sidon with some troops from Greece to assist the insurgents ; but when he learned how great a force the Persian king had, he was so alarmed that he secretly offered to deliver up the city ; which Ochus accepting, it was surrendered into his hands.

When the Sidonians saw themselves betrayed and the enemy in possession of their city, they gave themselves to despair, shut themselves up in their houses, and set them on fire. In this manner 40,000 men, besides women and children, perished in the flames ! Sidon was immensely rich ; and it is related that the cinders, among which a vast quantity of gold and silver had melted, were sold by the conqueror for a large sum of money.

This judgment had been foretold by Ezekiel.\*

\* Chap. xxviii., ver. 20-23.

“Again the word of the Lord came unto me, saying: Son of man, set thy face against Zidon, and prophesy against it. And say, Thus saith the Lord God: Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord.”

Eighteen years after this, Alexander of Macedon marched into Phœnicia, all the cities of which submitted to him: nor did any do it with greater alacrity than the Sidonians, from their great hatred of the Persians. Strato, their king, however, having declared for Darius, Alexander desired Hephæstion to appoint in his place any one of the Sidonians he might think worthy of so exalted a station. Being quartered at the house of two brothers, of whom he entertained the highest opinion, he offered the crown to them; but they had the virtue to refuse it; stating to Hephæstion at the same time, that, by the laws of the country, no one could ascend the throne but those who were of royal blood. Hephæstion, greatly moved at the magnanimity of these men, in refusing what so many others would have striven for with fire and sword, expressed his admiration, and desired them to nominate any one of the royal family who, when placed upon the throne, would not be unmindful of those to whom he owed his elevation. On this the brothers answered that they knew of no one more worthy of a diadem than a person named Abdolonymus, who was of the royal family, though at a great distance from the succession; but so poor that he was compelled to earn his bread by working in one of the gardens outside the city. They farther remarked, that he was of so contented a spirit, had a mind so exalted, and was so deeply en-

gaged in his own affairs that the wars which were then shaking Asia were altogether unknown to him.

The two brothers immediately repaired to the place where they knew Abdolonymus was, and, after no great search, found him employed in weeding his garden. They immediately saluted him as King of Sidon. "You must change your tatters," said one of the brothers, "for the royal garments we have brought you. Put off that mean and contemptible habit in which you have grown old. Assume the style and sentiments of a prince. When, however, you are seated on the throne, continue to practise the virtues which have made you worthy of it." Abdolonymus was amazed. The whole appeared as a dream. But, seeing the two brothers actually before him, he asked them if they did not feel ashamed to ridicule him in that manner. They replied that no ridicule was intended, but that everything was as they represented. Upon this they threw over his shoulders a purple robe richly embroidered with gold, repeated to him the oaths of office, and led him to the palace.

The news soon spread through the whole city. Most of the richer sort were indignant. Alexander, however, commanded the newly-elected prince to be brought into his presence; and, when this was done, he measured him with his eye from head to foot, and gazed upon his countenance for some time. At length he thus addressed him: "Thy air and mien by no means contradict what I have heard in regard to thy extraction; I therefore desire to know with what spirit thou hast borne the abject condition to which thou wert reduced." "Would to the gods," answered Abdolonymus, "that I may bear this crown with equal patience! These hands have procured for me all I have enjoyed; for, while I had nothing, I wanted nothing."

Alexander was so struck with admiration at this reply, that he not only presented him with all the

furniture which had belonged to Strato, and part of the riches he had himself acquired in Persia, but annexed to his dominions one of the neighbouring provinces.

At this period Quintus Curtius states that Sidon was a city greatly celebrated for its antiquity and its importance.

During the Crusades it fell into the hands of the Christians. In 1250 it was recovered by the Saracens, but in 1289 they were again compelled to surrender it to the Christians.

Upon an elevation on the south side of the city stood a fine old castle, now in ruins, which was built by Louis IX. of France, surnamed the Saint, who also repaired the town during the Holy Wars. Subsequently it fell into decay, but its final ruin is said to have been effected by Feckerdine, emir of the Druses, in the sixteenth century, to prevent the Grand Signior from landing a maritime force here to act against him. He destroyed all the small ports from Beyrout to Acra, by sinking boats loaded with stones, that the Turkish ships might not enter them. He then built a castle, which still exists, and also erected a magnificent palace in the Italian style, now in ruins.

In the time of Volney Sayda contained about five thousand inhabitants, and in 1816 from six to seven thousand. Of these one thousand are Christians, five hundred Jews, and the rest Mohammedans.

The huge stones of which the mole was built may still be seen, some of them being twelve feet long, eleven broad, and five deep. It has been supposed that this work was built by Louis IX., which cannot be the case, however, as a work of much more ancient date rests on top of it.

On the opposite side of the town is a modern fort, built by Degnizlu, consisting merely of a large tower, and incapable of resisting any serious attack.

"Sidon was the mother of Tyre," says Mr. Rob-

inson ; "yet it was speedily eclipsed by that city in fame, riches, and importance. After sharing in its fortunes during the space of many centuries, it has finally survived its rival, and is again a place of considerable trade."

Sayda is ill built, dirty, and full of ruins. These, however, are of a comparatively modern date, few of ancient times remaining. There is, nevertheless, a large tessellated pavement of variegated marble, representing a horse, tolerably perfect, on the northern extremity of the city, close to the sea, which seems to have encroached upon the land. Several columns of granite have also been wrought into the walls, and others stand as posts on the bridge leading to the fort. Near the gate of the town is a small square building, which contains the tombs of such of the emirs of the Druses as died when Sayda was in their possession.

Sayda is the principal port of Damascus. The harbour, like all others on this coast, was formed with much art, and at an immense expense, by means of long piers. These works, which were entire in the time of the lower empire, are now fallen into decay. "The stranger," says Mr. Buckingham, "who visits Sidon in its present state, will look around in vain for any of those vestiges of its former grandeur which the description of the ancient historians would lead him to suspect; and which, indeed, are still to be seen in most of the other celebrated cities of the East, whether in Greece, Egypt, Syria, or Asia Minor."

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## SMYRNA.

THE origin of Smyrna is somewhat doubtful. One account is, that the Achaians descended from Æolus, who had hitherto inhabited Laconia, being driven

thence by the Dorians, after some wandering settled in that part of Asia Minor which, from them, was called Æolis, where they founded twelve cities, of which one was Smyrna. According to Herodotus, however, it owed its foundation to the Cumæans, who were of Thessalian extraction; and who, having built the city of Cuma, and finding it too small to contain their whole population, erected another city, which they named Smyrna, from the wife of their general, Theseus. According to others, it was built by Tantalus; and there are those who insist, and perhaps with truth, that it was founded by persons who inhabited a quarter of Ephesus called Smyrna. Some have ascribed its origin to an Amazon of that name; and Sir George Wheeler informs us that the Smyrnians stamped their money with a figure of her head, several pieces of which he obtained, and saw many more. Whatever might have been its origin, certain it is that it was one of the richest and most powerful cities of Asia, and became one of the twelve cities of the Ionian confederacy.

Smyrna was subject to many revolutions, having been successively in the possession of the Æolians, Ionians, and Macedonians.

The Lydians took and destroyed it under Ardys, son of Gyges, and the inhabitants dispersed themselves into different countries.

Alexander, in consequence of a vision he saw near the temple of the Furies, rebuilt it four hundred years after its destruction by the Lydians. Strabo, however, attributes its renovation to Antigonus and Lysimachus.

At Smyrna there were none of the tyrants who oppressed many other cities of Asia. Even the Romans respected its happy state, and left it the shadow of liberty. This is a fine panegyric upon the wise system of polity that must have prevailed there.

There is another circumstance to its honour. Of



all the cities which contended for the distinction of having given birth to Homer, Smyrna undoubtedly has the strongest claim. Herodotus absolutely decides in her favour, affirming that he was born on the banks of the River Meles, whence he took the name of Melesigenes.

The inhabitants are said to have been much given to luxury and indolence; nevertheless, they were universally esteemed for their valour and intrepidity when called into action.

According to Tacitus, it was the first town of Asia Minor which erected a temple to "Rome the Goddess." Part of the city was destroyed by Dolabella when he slew Trebonius, one of the conspirators against Cæsar. But it flourished greatly under the early emperors: Marcus Aurelius repaired it after it had been partially destroyed by an earthquake; and under Caracalla it had the name of being the first city in Asia.

Smyrna was much celebrated for its stately buildings, magnificent temples, and marble porticoes. It had several of the latter of a square form, among which was one in which stood a temple to Homer, adorned with a statue of the bard. There was also a gymnasium, and a temple dedicated to the mother of the gods. Part of its theatre was still in existence in the time of Sir George Wheler. "The theatre," says he, "is on the brow of the hill north of the course, built of white marble, but is going to be destroyed to build the new Kan and Bazar hard by the fort below, which they are now about; and in doing whereof there hath been lately found a pot of medals, all of the Emperor Gallienus's family, and the other tyrants that reigned in his time." There were also the remains of a circus, and a considerable number of ancient foundations and noble structures; but what they were Sir George considered uncertain. He found also many inscriptions and medals, on which the names of Tiberius, Claudius, and

Nero were to be read ; on others there were sepulchral monuments. Among them was one with this inscription : “ *To the Emperor Adrian, Olympian, Saviour and Founder* ”

In the Armenian churchyard he saw the following inscription : “ *Good Fortune to the most splendid Metropolitan, and thrice Neocorus of the emperor, according to the judgment of the most holy senate of Smyrniotes.* ”\*

Many writers seem not to be aware that ancient Smyrna did not occupy the spot where modern Smyrna stands, but one about two miles and a half distant. It was built partly on the brow of a hill, and partly on a plain towards the port, and was the most beautiful of all the Asiatic cities. “ But that which was, and ever will be its true glory,” says Sir George Wheler, “ was its early reception of the gospel of Jesus Christ : glorious in the testimony he has given of them, and happy in the faithful promises he made to them. Let us therefore consider what he writeth to them by the evangelist St. John (Apoc., ii., 9) : ‘ I know thy works, and tribulation, and poverty ; but thou art rich. And I know the blasphemy of them that say they are Jews, and are not ; but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of ye in prison, that ye may be tried ; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.’ ”

Previous to the year 1675, Smyrna had been several times partially destroyed by earthquakes ; and it was predicted that a seventh convulsion would be fatal to the whole city. Such a calamity, attended by a dreadful fire, and the swallowing up of mul-

\* A very ancient basso-relievo, among the antiquities at Wilton House, brought from *Smyrna*, represents Mantheus, the son of Æthus, giving thanks to Jupiter for his son's being victor in the five exercises of the Olympic games ; wherein is shown, by an inscription in the oldest Greek letters, the ancient Greek way of writing, in use six hundred years before our Saviour.

titudes by an incursion of the sea, occurred in 1688, and did, indeed, very nearly fulfil the prophecy. "Repeated shocks," says Sir John Hobhouse, "and almost annual pestilences, have since that period laid waste this devoted city; and yet the convenience of a most spacious and secure harbour, together with the luxuriant fertility of the surrounding country, and the prescriptive excellence allowed nearly two thousand years to this port, in preference to the other maritime stations of Asia Minor, still operate to collect and keep together a vast mass of inhabitants from every quarter of the globe."

According to Pococke, the city was about four miles in compass, and of a triangular form. It seems to have extended about a mile fronting the sea, and three miles on the north, south, and east sides, taking in the castle. This stands on the remains of the ancient citadel, the walls of which were of the same kind of architecture as the city walls on the hill. It is now all in ruins except a small part of the west end, which is always kept shut.

One of the gateways of white marble has been brought from another place, and in the architrave about the arch there is a Greek inscription of the middle ages. On another gate there is a colossal head, said to be that of the Amazon Smyrna. It is of fine workmanship, and the tresses, particularly, flow in a very natural manner. "Smyrna," says Pococke, "was one of the finest cities in these parts, and the streets were beautifully laid out, well paved, and adorned with porticoes both above and below. There was also a temple of Mars, a circus, and a theatre; and yet there is now very little to be seen of all these things."

Upon a survey of the castle, Dr. Chandler collected that, after being re-edified by John Angelus Comnenus, its condition, though less ruinous than before, was far more mean and ignoble. The old wall, of which many remnants may still be discovered, is of a

solid massive construction, worthy of Alexander and his captains. All the repairs are mere patchwork. On the arch of a gateway, which is of marble, is inscribed a copy of verses, giving a touching description of the misery from which the above-mentioned emperor raised the city; concluding with an address to the Omnipotent Ruler of heaven and earth, that he would grant him and his queen, whose beauty it celebrates, a reign of many years. On each side is an eagle, rudely carved.

Near the sea is the groundwork of a stadium, stripped of its marble seats and decorations. The city walls have long since been demolished. Even their ruins are removed. Beyond the deep valley, however, in which the River Meles winds, behind the castle, several broken portions of the wall of the Pomærium, which encompassed the city at a distance, are still remaining. The facings are gone, and masses only of rubble and cement are left.

The ancient city has supplied materials for the public edifices erected by the Turks. The Bezestan and the Vizir khan were both built with the white marble of the theatre. The very ruins of the temples have vanished. "We saw," says Dr. Chandler, "remains of one only: some shafts of columns of variegated marble, much injured, in the way ascending through the town to the castle. Many pedestals, statues, inscriptions, and medals have been, and are still, discovered in digging. Perhaps," continues our author, "no place has contributed more to enrich the cabinets and collections of Europe."

"Smyrna," says a celebrated French writer, "the queen of the cities of Anatolia, and extolled by the ancients under the title of 'the lovely, the crown of Ionia, the ornament of Asia,' braves the reiterated efforts of conflagrations and earthquakes. Ten times destroyed, she has ten times risen from her ruins with new splendour. According to a very common Grecian system, the principal buildings were erected

on the face of a hill fronting the sea. The hill supplied marble, while its slope afforded a place for the seats rising gradually above each other in the stadium, or the great theatre for the exhibition of games. Almost every trace of the ancient city, however, has been obliterated during the contests between the Greek empire and the Ottomans, and afterward by the ravages of Timour in 1402. The foundation of the stadium remains, but the area is sown with grain. There are only a few vestiges of the theatre; and the castle which crowns the hill is chiefly patchwork, executed by John Comnenus on the ruins of the old one, the walls of which, of immense strength and thickness, may still be discovered."

This city was visited a short time since by the celebrated French poet and traveller La Martine, who has thus spoken of its environs: "The view from the top of the hill over the gulf and city is beautiful. On descending the hill to the margin of the river, which I like to believe is the Meles, we were delighted with the situation of the bridge of the caravans, very near one of the gates of the town. The river is limpid, slumbering under a peaceful arch of sycamores and cypresses: we seated ourselves on its bank. If this stream heard the first notes of Homer, I love to hear its gentle murmurings among the roots of the palm-trees: I raise its waters to my lips. Oh! might that man appear from the Western world who could weave its history, its dreams, and its heaven into an epic! Such a poem is the sepulchre of times gone by, to which posterity comes to venerate traditions, and eternize by its worship the great actions and sublime thoughts of human nature. Its author engraves his name on the pedestal of the statue which he erects to man, and he lives in all the ideas with which he enriches the world of imagination."

According to the same author, Smyrna in no respect resembles an Eastern town; it is a large and

elegant factory, where the European consuls and merchants lead the life of Paris and London.

Though frequently and severely visited by the plague, it contains one hundred and twenty thousand inhabitants, and may be considered as the great emporium of the Levant.

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### SUSA.

STRABO says that Susa was built by Tithonus or Tithon, the father of Memnon; and this origin is in some degree supported by a passage in Herodotus, in which that historian calls it "the city of Memnon." In Scripture it is called "Shushan." It was of an oblong form, one hundred and twenty stadia in circuit, and situated on the river Cutæus or Uhlai.

Susa derived its name from the number of lilies which grew on the banks of the river on which it stood. It was sheltered by a high ridge of mountains on the north, which rendered it very agreeable during winter. But in summer the heat was so intense, that it is said the inhabitants were accustomed to cover their houses two cubits deep with earth. It was in this city that Ahasuerus gave the great feast which lasted one hundred and eighty-three days.

Susa is rendered remarkable by the immense wealth hoarded up there by the Persian kings, which fell into the hands of Alexander, when, twenty days after leaving Babylon, he took possession of that city. There were 50,000 talents\* of silver in ore and ingots, a sum equivalent to \$36,000,000 in our money. Besides this, there were five thousand talents† worth of purple of Hermione, which, though

\* This is Quintus Curtius's account. Plutarch says 40,000 talents.

† Or five thousand talents' weight. Daciar calls it so many hundred weight; and the Eastern talent was near that weight

it had been laid up for one hundred and ninety years, retained its freshness and beauty : the reason assigned for which is, that the purple wool was combed with honey, and the white with white oil.\* Besides this, there was a multitude of other things of extraordinary value. "This wealth," says an historian, "was the produce of the exactions imposed for several centuries upon the common people, from whose sweat and poverty immense revenues were raised. The Persian monarchs," he goes on to observe, "fancied they had amassed these treasures for their children and posterity ; but in one hour they fell into the hands of a foreign king, who was able to make a right use of them ; for Alexander seemed to be merely the guardian or trustee of the immense riches which he found hoarded up in Persia, and applied them to no other use than the rewarding of courage and merit."

Here, too, were found many of the rarities which Xerxes had taken from Greece ; and among others, the brazen statues of Harmodius and Aristogiton, which Alexander soon after sent to Athens.

It was in this city that a singular scene occurred between Alexander and Sisygambis, Darius's mother, whom he had taken prisoner at the battle of Issus. He had left her at Susa, with Darius's children ; and having received a quantity of purple stuffs and rich habits from Macedonia, made after the fashion of his own country, he sent them to Sisygambis, desiring his messengers to tell her that, if the stuffs pleased her, she might teach her grandchildren, who were with her, the art of weaving them for their amusement. Now the working in wool was considered ignominious by the Persian

Pliny tells us that a pound of the double-dipped Tyrian purple, in the time of Augustus, sold for a hundred crowns.—LANGHORNE.

\* Plutarch says, that in his time specimens were still to be seen of the same kind and age, in all their pristine lustre.



women. When Sisygambis heard Alexander's message, therefore, she burst into tears; which being related to the conqueror, he thought it decorous to do away the impression, and accordingly visited her. "Mother," said he, for he valued the mother of Darius next to his own, "the stuff in which you see me clothed was not only a gift of my sisters, but wrought by their own fingers. Hence I beg you to believe that the custom of my country misled me; and do not consider that as an insult which was owing entirely to ignorance. I believe that I have not yet knowingly done anything which interferes with your manners and usages. I was told that among the Persians it is a sort of crime for a son to seat himself in his mother's presence without first obtaining her leave. You are sensible how cautious I have been in that particular, and that I never sat down till you had first laid your commands upon me to do so. And every time that you were going to fall down prostrate before me, I only ask you whether I suffered it. As the highest testimony of the veneration I owe you, I always called you by the tender name of mother, though this belongs properly to Olympia only, to whom I owe my birth." On hearing this Sisygambis was extremely well satisfied, and became afterward so partial to the conqueror of her son and country, that when she heard of Alexander's death she wept as if she had lost a son. "Who now will take care of my daughters?" she exclaimed. "Where shall we find another Alexander?" At last she sank under her grief. "This princess," says Rollin, "who had borne with patience the death of her father, her husband, eighty of her brothers, who were murdered in one day by Ochus, and, to say all in a word, that of Darius her son, and the ruin of her family—though she had, I say, submitted patiently to all these losses, she had not strength of mind sufficient to support herself after the death of Alexander. She would take

no sustenance, and starved herself to death to avoid surviving this last calamity."

Alexander found in Susa all the noble captives he had left there. He married Statira, the eldest daughter of Darius, and gave the youngest to his friend Hephæstion; and that his marriage might not be censured, he persuaded the principal noblemen of his court to imitate his example. They accordingly chose from among the first families of Persia eighty young maidens whom they espoused. His design was, by these alliances, to cement so strongly the union of the two nations that they should henceforward form but one empire.

Josephus speaks of a famous edifice built by Daniel at Susa, in the manner of a castle, which he says still subsisted in his time, and was finished with such wonderful art that it then seemed as fresh and beautiful as if it had been but newly built. "Within this palace," says Josephus, "the Persian and Parthian kings were usually buried; and, for the sake of the founder, the keeping of it was committed to one of the Jewish nation. It was a common tradition in those parts for many ages, that Daniel died at Susa, and there they show his monument to this day. It is certain that Daniel used to go thither from time to time, and he himself tells us that 'he did the king's business there.'"

There being some doubt whether the ancient Susa is the modern Shus or the modern Shuster, we shall not enter into the argument, but describe them both.

The ruins of SHUS are situated in the province of Kuzistan or Chusistan. They extend about twelve miles,\* stretching as far as the eastern bank of the Kerah, occupying an immense space between that river and the Abzal, and, like the ruins of Babylon, Ctesiphon, and Kufa, consisting of hillocks of earth

\* Fragments of earthenware, scattered in the greatest profusion, are found to the distance of twenty-six miles.—WALPOLE'S *Travels in Turkey*, vol. i., 420.

and rubbish, covered with broken pieces of brick and coloured tile.

There are two mounds larger than the rest. The first is about a mile in circumference, and nearly one hundred feet in height. The other is not quite as high, but of double the extent. The Arabs often dig in them, with the expectation of finding gold; and every now and then discover large blocks of marble covered with hieroglyphics. The mounds generally bear a considerable resemblance to those of Babylon, but with this difference, that, instead of being entirely composed of brick, they consist of clay and pieces of tile, with irregular layers of brick and mortar five or six feet thick, intended, it would seem, as a kind of prop to the mass. This is one reason for supposing that Shus is the ancient Susa, and not Shuster; for Strabo says that the Persian capital was entirely built of brick, there not being a single stone in the province; whereas the quarries of Shuster are very celebrated, and almost the whole of that town is built of stone. But let the question, says a modern traveller, be decided as it may, the site of the city of Shus is now a gloomy wilderness, infested by lions, hyænas, and other beasts of prey. "The dread of these furious animals," says Mr. Kinneir, "compelled us to take shelter for the night within the walls that encompassed Daniel's tomb."

At the foot of the most elevated of the mounds stands what is called "the Tomb of Daniel," a small and comparatively modern building, erected on the spot where the remains of the prophet are believed to rest. Others doubt this circumstance; among whom is Dr. Vincent,\* who insists that to the legendary tradition of the tomb of Daniel little respect is due. The antiquity of this tradition is nevertheless considerable; for it is not only mentioned by Benjamin of Tudela, who visited Shus in the latter part

\* Nearchus, p. 415.

of the twelfth century, but by one of the earliest Mussulman writers, Ahmed of Kufah, who died A.H. 117 (A.D. 735), and who records the removal of the prophet's coffin to the bed of the river.

SHUSTER is the capital of Kuzistan, and stands at the foot of the mountains of Bucktiari, on an eminence commanding the rapid course of the Karoon, across which is a bridge of one arch, upward of eighty feet high, from the summit of which the Persians often throw themselves into the water without sustaining the smallest injury. It is situated so favourably in respect to climate and supplies of all kinds, that while Shus in the old Persian language signified "delightful," Shuster had a still more expressive meaning—"most delightful."

From the ruins yet remaining, Shuster must have been once of great magnificence and extent. The most remarkable of these are the castle, a dike, and a bridge. "Part of the walls of the first," says Mr. Kinneir, "said to have been the abode of Valerian,\* are still standing. They occupy a small hill at the western extremity of the town, from which there is a fine view of the river, mountains, and adjoining country. This fortress is on two sides defended by a ditch, now almost choked with sand, and on the other two by a branch of the Karoon. It has but one gateway, built in the Roman fashion, formerly entered by a drawbridge. The hill is almost entirely excavated, and formed into *surdabs* and subterranean aqueducts, through which the water still continues to flow."

Not far from the castle is the dike to which we have alluded. It was built by Sapor: "Not," says Mr. Kinneir, as "D'Herbelot would insinuate, to prevent a second deluge, but rather to occasion one, by turning a large proportion of the water into a

\* When taken prisoner by Sapor.

channel more favourable to agriculture than that which Nature had assigned to it."

This dike is constructed of hewn stone, bound together by cramps of iron, is about twenty feet broad, and four hundred yards long, with two small arches in the middle. It has lately been rebuilt by Mohammed Ali Maerza, governor of Kermanshaw.

The fate of Valerian, to whom we have alluded, is thus recorded by Gibbon: "The voice of history, which is often little more than the organ of hatred or flattery, reproaches Sapor with a proud abuse of the rights of conquest. We are told that Valerian, in chains, but invested with the imperial purple, was exposed to the multitude, a constant spectacle of fallen greatness; and that, whenever the Persian monarch mounted on horseback, he placed his foot upon the neck of a Roman emperor. Notwithstanding all the remonstrances of his allies, who repeatedly advised him to remember the vicissitudes of fortune, to dread the returning power of Rome, and to make his illustrious captive the pledge of peace, not the object of insult, Sapor still remained inflexible. When Valerian sank under the weight of shame and grief, his skin, stuffed with straw, and formed into the likeness of a human figure, was preserved for ages in the most celebrated temple of Persia; a more real monument of triumph than the sacred trophies of brass and marble, so often erected by Roman vanity. The tale is moral and pathetic, but the truth of it may very fairly be called in question. It is unnatural to suppose that a jealous monarch should, even in the person of a rival, thus publicly degrade the majesty of kings. Whatever treatment the unfortunate Valerian might experience in Persia, it is at least certain that the only emperor of Rome who had ever fallen into the hands of the enemy languished away his life in hopeless captivity."

## SYBARIS.

Dissolved in ease and soft delights they lie,  
Till every sun annoys, and every wind  
Has chilling force, and every rain offends.

DYER, *Ruins of Rome.*

SYBARIS was a town of Lucania, situated on the banks of the Bay of Tarentum. It was founded by a colony of Achaians, and in process of time became very powerful.

The walls of this city extended six miles and a half in circumference, and the suburbs covered the banks of the Crathis for seven miles.

Historians and orators of all ages have been much given to the praising of heroes. "For my own part," says Mr. Swinburne, "I cannot help feeling pity for the hard fate of the Sybarites, to whom we are indebted for the discovery of many most useful pieces of chamber and kitchen furniture. They appear to have been a people of great taste, and to have set the fashion in point of dress throughout all Greece. Their cooks, embroiderers, and confectioners were famous over all the polite world; and we may suppose their riding-masters did not enjoy a less brilliant reputation, since we are told of their having taught their horses to dance to a particular tune. The public voice, however, of all ages has been against them."

Sybaris was ten leagues from Croton. Four neighbouring states and twenty-five cities were subject to it, so that it was alone able to raise an army of three hundred thousand men. Its opulence was soon followed by luxury, and such a dissoluteness of manners as is scarcely possible to imagine. The citizens employed themselves in nothing but banquets, games, shows, and parties of pleasure. Public rewards and marks of distinction were bestowed on those who gave the most magnificent entertainments,



and even to such cooks as were best skilled in the important art of making new refinements to gratify the palate. The Sybarites carried their delicacy and effeminacy to such a height, that they removed from their city all artificers whose work was noisy ; and would not suffer any cocks in it, lest their crowing should disturb their slumbers.

To these corruptions were added dissension and discord, which at last proved their ruin. Five hundred of the wealthiest citizens having been expelled by the faction of one Telys, fled to Croton. Telys demanded their surrender ; and, on the refusal of the Crotonians to deliver them up, prompted to this generous resolution by Pythagoras, who then lived among them, war was declared. The Crotonians were headed by Milo, the famous champion, over whose shoulders a lion's skin was thrown, and himself armed with a club, like another Hercules. He gained a complete victory, and made a dreadful havoc of those who fled, so that Sybaris was almost depopulated.

About sixty years after this some Thessalians came and settled in it, but they were soon driven out by the Crotonians. Reduced to the last extremity, they implored succour of the Lacedæmonians and Athenians. The latter, moved to compassion at their deplorable condition, after causing proclamation to be made in Peloponnesus that all who were desirous to assist the Thessalians were at liberty to do so, sent them a fleet of ten ships, under the command of Lampon and Xenocrates. They built a city near the ancient Sybaris, and called it Thurium.

Two men, greatly renowned for their learning, the one an orator, and the other an historian, settled in this new city. The first was Lysias, at that time but fifteen years of age. He lived in Thurium till the time of the Athenian disasters in Sicily, and then removed to Athens.

The other was Herodotus. He was born in Hali-



carnassus, a city of Caria, but was considered as a native of Thurium, since he settled there at the first establishment of that colony. Divisions soon broke out between the Sybarites and other inhabitants of the new city, whom the former would exclude from all public employments. But, as the latter were more numerous, they drove out the Sybarites, and got possession of the city. Being supported by an alliance with the people of Croton, they soon grew very powerful; and, having settled a popular form of government, they divided the citizens into ten tribes, which they named after the different nations whence they sprang.

Sybaris was destroyed five times, but always had the good fortune to recover from its disasters. At length, however, it fell into irreparable decay; and no doubt justly, for every excess, whether of luxury or voluptuousness, was found there. The indolence of the inhabitants was so great, that they boasted they never saw the sun either rise or set. The greatest rewards were liberally lavished on such as invented new pleasures; and, as a natural consequence, though this city enjoyed a long period of prosperity, not one of its inhabitants is known to posterity either for deeds of heroism or the practice of the milder virtues of private life.

There is, nevertheless, one circumstance recorded that redounds to their credit. Enslaved by the Lucanians, and afterward subject to the Romans, they still retained their attachment to Greece, evincing their love of country in a manner truly affecting. Compelled to adopt a foreign language and foreign manners, they assembled annually on one of the great festivals to revive the memory of their Grecian origin, to speak their native tongue, and to deplore with tears and lamentations their degradation. It would be gratifying to discover some monument of a people possessing so much sensibility and such persevering patriotism.

Seventy days sufficed to destroy all their grandeur. Five hundred and seventy-two years before the Christian era, the Crotonians having, as we have already related, defeated the Sybarites in a pitched battle, broke down the dams of the Crathis, and the furious stream, thus let into the town, soon overturned and swept away every building of use and ornament.

"Many ages, alas!" says Mr. Swinburne, "have now revolved since man inhabited these plains in sufficient numbers to secure salubrity. The rivers have long rolled lawless over these low, desolated fields, leaving, as they shrink back to their beds, black pools and nauseous swamps, to poison the whole region, and drive mankind still farther from their ancient possessions. Nothing in reality remains of Sybaris, which once gave law to nations: not one stone remains upon another!"

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## SYRACUSE.

"THE fame of states," says an excellent writer, "now no longer existing, lives in books or tradition; and we reverence their memory in proportion to the wisdom of their laws, the private virtues of their citizens, and the policy and courage with which they defended their own dominions, or advanced their victorious standards into those of their enemies. Some nations have rendered their names illustrious, though their virtues and valour had but a very confined sphere to move in; while other commonwealths and monarchies have subdued worlds, and roamed over whole continents in search of glory and power. Syracuse must be numbered in the former class, and among the most distinguished of that class. In public and private wealth, magnificence of buildings, military renown, and excellence in all arts

and sciences, it ranks higher than most nations of antiquity. The great names recorded in its annals still command our veneration, though the trophies of their victories and the monuments of their skill have long been swept away by the hand of time."

The history of this city is full of interest to the lovers of liberty; we shall therefore preface our account of it with the following remarks by Rollin: "Syracuse," says he, "appears like a theatre on which many surprising scenes have been exhibited, or rather like a sea, sometimes calm and untroubled, but oftener violently agitated by winds and storms, ready to overwhelm it. We have seen in no other republic such sudden, frequent, violent, and various revolutions: sometimes enslaved by the most cruel tyrants, at others under the government of the wisest kings; sometimes abandoned to the capricious will of a populace, without either rule or restriction; sometimes perfectly submissive to the authority of law and the empire of reason, it passed from the most insupportable slavery to the most grateful liberty; from convulsions and frantic emotions, to a wise, peaceable, and regular conduct. To what are such opposite extremes and frequent vicissitudes to be attributed? Undoubtedly the levity and inconstancy of the Syracusans, which were their distinguishing characteristics, had a great share in them; but what, I am convinced, had a still greater share, was the form of their government, compounded of aristocracy and democracy; that is to say, divided between the senate or elders and the people. As there was no counterpoise to maintain a right balance between these two bodies, whenever authority inclined either to the one side or the other, the government presently changed, either into a violent and cruel tyranny, or an unbridled liberty, without order or regulation. The sudden confounding, at such times, of all orders of the state, made the way to sovereign power easy to the most ambitious citi-

zens. To gain the affection of the people, and make their yoke less galling, some exercised that power with lenity, wisdom, justice, and kind behaviour; while others, by nature less virtuously inclined, carried it to the last extreme of the most cruel despotism, under pretence of protecting themselves against the attempts of their subjects, who, jealous of their liberty, thought every means for its recovery legitimate and laudable. There were other circumstances which rendered the government of Syracuse difficult, and contributed to the frequent changes it underwent. The people of that city did not forget the signal victories they had obtained over the formidable power of Africa, and that they had carried their victorious arms even to the walls of Carthage. Besides which, riches, acquired by an extensive commerce, had rendered the Syracusans proud and imperious, plunged them into sloth and luxury, and inspired them with disgust for all fatigue and application. They abandoned themselves blindly to their orators, who acquired an absolute ascendancy over them, to effect which, they employed both flattery and reproaches. The Syracusans were naturally disposed to equity, humanity, and good-nature; and yet, when inflamed by the seditious discourses of the orators, they would proceed to excessive violence and cruelty, of which they immediately after repented. When left to themselves, their liberty, which at such times knew no bounds, soon degenerated into caprice, violence, and even phrensy. On the contrary, when they were subjected to the yoke of a tyrant, they became base, timorous, submissive, and cringing like slaves. With a slight attention to the history of the Syracusans, it will be perceived, as Galba afterward said of the Romans, that they were equally incapable of bearing entire liberty or entire servitude; so that the policy of those who governed them consisted in keeping them between these two extremes, by seeming to leave them the utmost

freedom in their resolutions, and reserving to themselves only the office of explaining the utility and furthering the execution of good measures."

Syracuse was founded about seven hundred and thirty-two years before the Christian era, by a Corinthian named Archias, one of the Heraclidæ.

The first two ages of its history are very obscure, nor does it begin to be much known till after the age of Gelon.

The Carthaginians, in concert with Xerxes, having attacked the Greeks inhabiting Sicily while that prince was employed in his invasion of Greece, Gelon, who had made himself master of Syracuse, obtained a celebrated victory over the Carthaginian forces the very day of the battle of Thermopylæ.

Returning from his victory, Gelon repaired to the assembly of the people without arms or guards, to give them an account of his conduct, and was chosen king without a dissenting voice. He reigned five or six years, during which his only care was to make his people happy.

Gelon is said to have been the first instance of an individual becoming more virtuous by being raised to a throne. He was eminent for integrity, truth, and sincerity; never wronged the meanest of his subjects, and never promised a thing which he did not perform.

Hiero, Gelon's eldest brother, succeeded him. The beginning of his reign was worthy of great praise, and Simonides and Pindar celebrated his virtues in emulation of each other. The latter part of it, however, was of a different character. He reigned eleven years.

His brother Thrasybulus succeeded him, and rendered himself odious to all his subjects by his vices and cruelty. He was expelled the throne and city after a reign of one year.

After this, Syracuse and all Sicily enjoyed a state of liberty for nearly sixty years.

It was during this interval that the Athenians, animated by the exhortations of Alcibiades, turned their arms against Syracuse, an event fatal to their power.

The reign of Dionysius the Elder is famous for its great length (having lasted thirty-eight years), and still more for the extraordinary events with which it was attended.

His son Dionysius succeeded him. He contracted a close intimacy with Plato, and had frequent conversations with him. He did not, however, long follow the wise precepts of that philosopher, but abandoned himself to all the vices and excesses of tyranny.

Besieged by Dion, he made his escape from Sicily and retired into Italy, where he was assassinated in his house by Callippus.

Thirteen months after the death of Dion, Hipparinus, brother of Dionysius the Younger, expelled Callippus, and established himself in Syracuse. During the two years of his reign Sicily was agitated by great commotions; and Dionysius the Younger, taking advantage of them, reascended the throne ten years after having quitted it. He was, however, expelled by Timoleon, and retired to Corinth. Here, to preserve some semblance of his former tyranny, he turned schoolmaster, that he might tyrannize over boys when he could no longer tyrannize over men. He was learned, and had once been a scholar to Plato, whom he caused to come again into Sicily, notwithstanding the unworthy treatment he had met with from his father. Philip, king of Macedon, meeting him in the streets of Corinth, and asking him how he came to lose so considerable a principality, he answered, that his father had indeed left him the inheritance, but not the fortune necessary to preserve it; that Fortune, however, did him no great injustice in replacing him on the dunghill from which she had raised his father.

Timoleon restored liberty to Syracuse, and passed the remainder of his life there in a glorious retirement, beloved and honoured both by citizens and strangers.

But this interval of liberty was of no long duration. Agathocles in a short time made himself tyrant, and committed unparalleled cruelties. He formed one of the boldest designs in history, carried the war into Africa, made himself master of the strongest places, and ravaged the whole country. At length he perished miserably, after a reign of about twenty-eight years.

Syracuse now revived, and for some time again enjoyed the sweets of liberty. But she suffered much at this time from the Carthaginians, who disturbed her tranquillity by continual wars. She was at length induced to call in Pyrrhus to her aid, and the rapid success of his arms at first gave them great hopes ; but these soon vanished. Pyrrhus, by a sudden retreat, plunged the Syracusans into new misfortunes ; nor did they fully recover their tranquillity till the reign of Hiero II., which was very long, and almost entirely pacific.

Hieronimus scarcely reigned one year ; and his death was followed by great troubles, and the taking of the city by Marcellus, after which it became incorporated with the Roman empire.

"The chronicles of Syracuse," says Mr. Swinburne, "commemorate endless and bitter dissensions among the several ranks of citizens, the destruction of liberty by tyrants, their expulsion and re-establishment, victories over the Carthaginians, and many noble struggles to vindicate the rights of mankind, till the fatal hour arrived when the Roman leviathan swallowed up all. Inglorious peace and insignificance were afterward for many ages the lot of Syracuse ; and probably the situation was an eligible one, except in times of such governors as Verres. At length Rome herself fell in her turn, a prey to



conquest, and barbarians divided her ample spoils. The Vandals seized upon Sicily, but it was soon wrested from them by Theodoric the Goth, and at his death it fell into the hands of the Eastern emperor. Totila afflicted Syracuse with a long but fruitless siege: yet it was not so well defended against the Saracens. These cruel enemies took it twice, and exercised the most savage barbarities on the wretched inhabitants. They kept possession of it for two hundred years, and made an obstinate resistance against Earl Roger in this fortress, which was one of the last of their possessions that yielded to his victorious arms."

"It is truly melancholy," says Mr. Brydone, "to think of the dismal contrast that its former magnificence makes with its present meanness. The mighty Syracuse, the most opulent and powerful of all the Grecian cities, which by its own strength alone was able at different times to contend against all the power of Carthage and of Rome, in which conflicts it is recorded to have repulsed fleets of 2000 sail, and armies of 200,000 men; which contained within its walls, what no other city ever did before or since, fleets and armies that were the terror of the world: this haughty and magnificent city is reduced even below the consequence of the most insignificant borough."

In its most flourishing state, Syracuse, according to Strabo, extended twenty-two and a half English miles in circumference,\* and was divided into four districts, each of which was, as it were, a separate city, fortified with three citadels and threefold walls.

Of these four parts of the city there remains only Ortygia, by much the smallest, situated in the island of that name, and about two miles round. The ru-

\* This account Mr. Swinburne suspected of exaggeration: but, after spending two days in tracing the ruins, and making reasonable allowances for the encroachments of the sea, he was convinced of the correctness of Strabo's measurement.

ins of the other three are computed to be twenty-two miles in circumference. The walls are built of marble, covered with engravings and inscriptions, but most of them defaced and spoiled. The principal remains of antiquity are a theatre and amphitheatre, many sepulchres, the *Latomixæ*, the catacombs, and the famous Ear of Dionysius, which it was found impossible to destroy.

There are also remains of temples. The Duke of Montalbano, who has written on the antiquities of Syracuse, reckons nearly twenty; but few of these, however, are now distinguishable. Some fine columns of that of Jupiter Olympius still remain; and the temple of Minerva (now converted into the Cathedral of the city, and dedicated to the Virgin) is almost entire.

There are a few remains also of Diana's temple, near the Church of St. Paul, but they are not remarkable.

The palace of Dionysius, his tomb, the baths of Daphnis, and other ancient buildings, with all their statues and paintings, have disappeared;\* but the celebrated Ear still remains. It is no less a monument of the ingenuity and magnificence than of the cruelty of the tyrant. It is a huge cavern, cut out of the hard rock, exactly in the form of the human ear. The perpendicular height of it is about eighty feet, and its length no less than two hundred and fifty. This cavern is said to have been so contrived that every sound made in it was collected into one point, as into a focus. This was called the *tympanum*; and exactly opposite to it the tyrant had a hole made, communicating with a small apartment

\* Plutarch relates that Marcellus took the spoils of Sicily, and among them the most valuable statues and paintings of Syracuse, to adorn his triumph and ornament the city of Rome; and that he took the merit to himself of being the first who taught the Romans to admire the exquisite productions of Greece.

in which he used to conceal himself. By applying his ear to this hole he could hear distinctly every word that was spoken in the cavern. This apartment was no sooner finished than he put to death all the workmen who had been employed upon it. In this cavern he confined all those whom he suspected of being his enemies; and, by hearing their conversation, judged of their guilt, and condemned or acquitted accordingly.

The holes in the rock, where the prisoners were chained, still remain, and even the lead and iron in several of them.

The Cathedral, now dedicated to Our Lady of the Pillar, was the temple of Minerva, on the summit of which her statue stood, holding a broad refulgent shield. Every Syracusan, on sailing out of the port, was bound by his religion to throw honey, flowers, and ashes into the sea the instant he lost sight of this shield, to ensure a safe return. The temple is built in the Doric style, and with the proportions used generally in Sicily. Its exterior is one hundred and eighty-five feet in length and seventy-five in breadth.

The amphitheatre is in the form of a very eccentric ellipse; and the theatre is so entire that most of the seats still remain.

The great harbour ran into the heart of the city, and was called "Marmoreo," from its being entirely encompassed with buildings of marble. Though the buildings are gone, the harbour still exists in all its beauty. It is capable of receiving vessels of the largest burden, and of containing a numerous fleet. Although this harbour is at present entirely neglected, it might easily be rendered a great naval and commercial station.

The catacombs are a great work, not inferior to those of Rome or Naples, and in the same style.

There was also a prison called *Latomiæ*, a word signifying a quarry. Cicero has particularly de-

scribed this dreadful prison, which was a cave dug out of the solid rock, one hundred and twenty-five paces long, twenty feet broad, and nearly one hundred feet below the surface of the earth. He reproaches Verres with imprisoning Roman citizens in this horrid place, which was the work of Dionysius, and where he caused those to be shut up who had the misfortune to incur his displeasure. It is now a sort of subterranean garden.

The fountain of Arethusa likewise still exists. It was dedicated to Diana, who had a magnificent temple near it, where great festivals were annually celebrated in honour of that goddess. It is indeed an astonishing fountain, and rises at once out of the earth, of the size of a small river; and many of the people believe, even to this day, that it is the identical river Arethusa, which was said to have sunk under ground near Olympia in Greece, and that, continuing its course five or six hundred miles beneath the ocean, it rose again in this spot.

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## THEBES.

THE glory of Thebes belongs to a period prior to the commencement of authentic history. It is recorded only by poetry and tradition, and might be suspected as fable did not such mighty witnesses remain to attest its truth. A curious calculation, based on the rate of increase of the deposit of the Nile, and corroborated by other evidence, shows that this city must have been founded four thousand seven hundred and sixty years ago, or two thousand nine hundred and thirty before Christ. On the ruins of a temple is an inscription, stating that it was founded by Osymandyas, who reigned, according to M. Champollion, two thousand two hundred and seventy years before Christ.

Thebes was also called Diospolis, as being sacred to Jupiter ; and Hecatompilos, from its hundred gates.

“ Not all proud Thebes’ unrivall’d walls contain,  
The world’s great empress, on the Egyptian plain ;  
That spreads her conquests o’er a thousand states,  
And pours her heroes through a hundred gates—  
Two hundred horsemen and two hundred cars,  
From each wide portal issuing to the wars.”

ILIAD—POPE’S *Trans.*

“ This epithet Hecatompilos, however,” says Mr. Wilkinson, “ applied to it by Homer, has generally been supposed to refer to the hundred gates of its wall of circuit ; but this difficulty is happily solved by an observation of Diodorus, that many suppose them ‘ to have been the propylæa of the temples,’ and that this expression rather implies a plurality than a definite number.”

Historians are unanimously agreed that Menes was the first king of Egypt. It has been supposed, and not without foundation, that he is the same with Misraim, the son of Cham. Cham was the second son of Noah. When the family of the latter, after the attempt to build the Tower of Babel, dispersed into different countries, Cham retired to Africa ; and it was doubtless he who was afterward worshipped as a god under the name of Jupiter Ammon. He had four children, Chus, Misraim, Phut, and Canaan. Chus settled in Ethiopia ; Misraim in Egypt, which is generally called in Scripture after his name, and by that of Cham, his father ; Phut took possession of that part of Africa which lies westward of Egypt, and Canaan of the country which has since borne his name.

Misraim is agreed to be the same as Menes, whom all historians declare to have been the first king of Egypt, the institutor of the worship of the gods and of the ceremonies of the sacrifices.

Some ages after him, Busiris built the city of

Thebes, and made it the seat of his empire. This prince is not to be confounded with the Busiris who so distinguished himself by his inordinate cruelties. In respect to Osymandyas, Diodorus gives a very particular account of many magnificent edifices erected by him, one of which was adorned with sculpture and paintings of great beauty, representing an expedition against the Bactrians, a people of Asia, whom he had invaded with four hundred thousand foot and twenty thousand horse. In another part of the same building was exhibited an assembly of the judges, whose president wore on his breast a picture of Truth, with her eyes shut, and himself surrounded with books; an emphatic emblem, denoting that judges ought to be perfectly versed in the laws, and impartial in the administration of them. The king also was painted there, offering to the gods silver and gold, which he drew from the mines of Egypt.

So far back as this king's reign, the Egyptians divided the year into twelve months, each consisting of thirty days, adding five days and six hours to each year. To quote the words of a well-known writer (Professor Heeren), "Its monuments testify to us a time when it was the centre of the civilization of the human race; a civilization, it is true, which has not endured, but which, nevertheless, forms one of the steps by which mankind has attained to higher perfection."

Although Thebes had greatly fallen from its former splendour in the time of Cambyses the Persian, it was the fury of this lawless and merciless conqueror which gave the final blow to its grandeur, about 520 years before the Christian era. He pillaged its temples, and carried away the ornaments of gold, silver, and ivory. Before this period, no city in the world could be compared with it in size, beauty, and wealth; and, according to the expression of Diodorus, "The sun had never seen so magnificent a city."

The next step towards the decline and fall of this city was, as we learn from Diodorus, the preference given by the Egyptian kings to Memphis; and the removal of the seat of government thither, and subsequently to Sais and Alexandria, proved as disastrous to the welfare as the Persian invasion had been to the splendour of the capital of Upper Egypt. "Commercial wealth," says Mr. Wilkinson, "on the accession of the Ptolemies, began to flow through other channels. Coptos and Apollinopolis succeeded to the lucrative trade of Arabia, and Ethiopia no longer contributed to the revenues of Thebes; and its subsequent destruction, after a three years' siege, by Ptolemy Lathyrus, struck a death-blow to the welfare and existence of this capital, which was thenceforth scarcely deemed an Egyptian city. Some few repairs, however, were made of its dilapidated temples by Euergetes II., and some by the later Ptolemies. But it remained depopulated, and, at the time of Strabo's visit, was already divided into small and detached villages."

Thebes was perhaps the most astonishing work ever executed by the hand of man. In the time of its splendour it extended above twenty-three miles, and upon an emergency could send into the field, according to Tacitus, seven hundred thousand men; though Homer only states that it could pour through each of its hundred gates two hundred armed men, with their chariots and horses, which makes but forty thousand men, allowing two men to each chariot.

Though its walls were twenty-four feet in thickness, and its buildings the most solid and magnificent, yet even in the time of Strabo and of Juvenal only mutilated columns, broken obelisks, and temples levelled with the dust remained to mark its situation, and inform the traveller of the desolating power which time, or the still more destructive hand of tyranny, can exert over the proudest monuments of human art.



"Thebes," says Strabo, "presents only remains of its former grandeur, dispersed over a space eighty stadia in length. Here are found a great number of temples, in part destroyed by Cambyzes; its inhabitants have retired to small towns east of the Nile, where the present city is built, and to the western shore, near Memnonium."

"The great Diospolis," says Diodorus Siculus, "which the Greeks have named Thebes, was six miles in circumference. Busiris, who founded it, adorned it with magnificent edifices and presents. The fame of its power and wealth, celebrated by Homer, has filled the world. Never was there a city which received so many offerings in silver, gold, and ivory, colossal statues and obelisks, each cut from a single stone. Four principal temples are especially admired there, the most ancient of which was surpassingly grand and sumptuous. It was thirteen stadia in circumference, and surrounded by walls twenty-four feet in thickness and forty-five cubits high. The richness and workmanship of its ornaments were correspondent to the majesty of the building, which many kings contributed to embellish. The temple is still standing; but it was stripped of its silver and gold, ivory and precious stones, when Cambyzes set fire to all the temples of Egypt."

The following account of the tomb of Osymandyas is also from Diodorus:

"Ten stadia from the tombs of the kings of Thebes is the admirable one of Osymandyas. The entrance to it is by a vestibule of various-coloured stones, two hundred feet long and sixty-eight high. Leaving this we enter a square peristyle, each side of which is four hundred feet in length. Animals twenty-four feet high, cut from blocks of granite, serve as columns to support the ceiling, which is composed of marble slabs twenty-seven feet square, and embellished throughout by golden stars glittering on a ground of azure. Beyond this peristyle is an-

other-entrance, and after that a vestibule, built like the first, but containing more sculptures of all kinds. At the entrance are three statues, formed from a single stone by Memnon Syncite, the principal of which, representing the king, is seated, and is the largest in Egypt. One of its feet, exactly measured, is seven cubits; and there are figures supported on one of its knees. The other two statues, one on the right and the other on the left, are those of his mother and daughter. The whole work is less valuable for its enormous statues than for the beauty of the sculpture and the perfection of the granite, which, though of such magnitude, has neither flaw nor blemish on its surface. The colossus bears this inscription: 'I am Osymandyas, king of kings; he who would comprehend my greatness and know where I rest, let him destroy one of these works.' The statue of his mother, cut from a single block of granite, is thirty feet high. Three queens are sculptured on her head, intimating that she was the daughter, wife, and mother of a king. Beyond this portico is a peristyle, still more beautiful than the first, on the stones of which is engraved the history of the wars of Osymandyas against the rebels of Bactriana. The façade of the front wall exhibits this prince attacking ramparts, at the foot of which a river flows. He is combating with the advanced troops, and by his side is a terrible lion, ardent in his defence. On the right wall are captives in chains, with their hands cut off, as a mark of reproach for their cowardice. The wall on the left contains symbolical figures admirably sculptured, descriptive of the triumphs and sacrifices of Osymandyas returning from the war. In the centre of the peristyle, where the roof is open, an altar was erected, consisting of a single stone of marvellous bulk and exquisite workmanship; and by the farther wall are two colossal figures, each hewn from a single block of marble, forty feet high, seated on pedestals. This magnifi-

cent peristyle has three gates, one between the two statues, and the others on each side. These lead to an edifice two hundred feet square, the roof of which is supported by high columns; it resembles a splendid theatre; there are several figures carved in wood, representing a tribunal administering justice. Thirty judges are seen on one of the walls, and in the midst of them the chief judge, with a pile of books at his feet, and a figure of Truth, with her eyes shut, suspended from his neck; beyond is a walk, surrounded by edifices of various forms, in which are tables stored with all kinds of delicious viands. In one of these, Osymandyas, clothed in magnificent robes, offers to the gods the gold and silver which he annually drew from the mines of Egypt, the amount of which (thirty-two million minas of silver) is inscribed below. Another building contained the sacred library, at the entrance of which are these words: 'Physic for the soul.' A third contained all the deities of Egypt, with the king offering suitable presents to each, and calling Osiris and the surrounding divinities to witness that he had exercised piety towards the gods and justice towards men. Beside the library stood one of the finest of these edifices, and in it were twenty couches to recline on while feasting; also the statues of Jupiter, Juno, and Osymandyas, whose body, it is supposed, was deposited here. Various adjoining apartments contained representations of all the sacred animals of Egypt; and hence was the ascent to the sepulchre of the king, on the summit of which was placed a circle of gold, in thickness one cubit, and three hundred and sixty-five in circumference, each cubit corresponding to a day in the year, and on each were engraved the rising and setting of the stars for that day, with such astrological indications as the superstition of the Egyptians had affixed to them. Cambyses is said to have carried off this circle when he ravaged Egypt. Such, according to historians, was the tomb

of Osymandyas, which surpassed all others as well in wealth as in the admirable workmanship by which it was distinguished."

Throughout Upper Egypt, near the ruins of each ancient city, numerous tombs are found excavated in the neighbouring mountains. The most extensive and highly ornamented are near the base, the smaller and less decorated occupy the middle, and the most rude and simple the higher parts.

Those adjacent to Thebes are composed of extensive galleries, twelve feet broad and twenty high, with many lateral chambers.

They are ornamented with pilasters, sculptures, stucco, and paintings; both the ceilings and walls are covered with emblems of war, agriculture, and music, and in some instances with the forms of very elegant utensils, always representing offerings of bread, fruit, and liquors. The colours upon the ceilings are blue, and the figures yellow. But for a fuller account we must refer to the enterprising traveller Belzoni.

"GOURNOU," says he, "is a tract of rocks about two miles in length, at the foot of the Libyan Mountains, on the west of Thebes, and was the burial-place of the great 'city of the hundred gates.' Every part of these rocks is cut out by art, in the form of large and small chambers, each of which has its separate entrance; and, though they are very close to each other, it is seldom that there is any communication from one to another. I can truly say it is impossible to give any description sufficient to convey the smallest idea of these subterranean abodes and their inhabitants; there are no sepulchres in any part of the world like them, and no exact description can be given of their interior, owing to the difficulty of visiting these recesses. Of some of these tombs many persons cannot withstand the suffocating air, which often causes fainting. A vast quantity of dust rises, so fine that it enters into the throat and nos-

trils, and chokes to such a degree that it requires great power of lungs to resist it and the strong effluvia of the mummies. This is not all : the entry, or passage where the bodies are, is roughly cut in the rocks, and the falling of the sand from the ceiling causes it to be nearly filled up, so that in some places there is not a vacancy of much more than a foot left, which must be passed in a creeping posture on the hands and knees. After getting through these passages, some of them two or three hundred yards long, you generally find a more commodious place, perhaps high enough to sit : but what a place of rest ! surrounded by bodies, by heaps of mummies in all directions, which, till I got accustomed to the sight, impressed me with horror ! After the exertion of entering into such a place, through a passage of sometimes six hundred yards in length, nearly overcome, I sought a resting-place, found one, and contrived to sit ; but when my weight bore on the body of an Egyptian, it crushed it like a bandbox. I naturally had recourse to my hands to sustain my weight, but they found no better support ; so that I sank altogether among the broken mummies with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided. Once I was conducted from such a place to another resembling it, through a passage about twenty feet in length, and no larger than that a body could be forced through : it was choked with mummies, and I could not pass without putting my face in contact with that of some decayed Egyptian ; but, as the passage inclined downward, my own weight helped me on, and I could not avoid being covered with bones, legs, arms, and heads rolling from above. The purpose of my researches was to rob the Egyptians of their papyri,\* of which

\* The kind of paper used by the Egyptians, made from the papyrus plant, a species of flag that grew in the marshes bordering on the Nile.—*Am. Ed.*

I found a few hidden in their breasts, under their arms, in the space above their knees, or on the legs, and covered by the numerous folds of cloth that envelop the body.

“Nothing can more plainly distinguish the various classes of people than the manner of their preservation. In the many pits that I have opened, I never saw a single mummy standing, and found them lying regularly in horizontal rows, and some were sunk into a cement which must have been nearly fluid when the cases were placed on it. The lower classes were not buried in cases: they were dried up, as it appears, after the usual preparation. Mummies of this sort were in the proportion of about ten to one of the better class, as nearly as I could calculate from the quantity of both I have seen; the linen in which they are folded is of a coarser sort and less in quantity; they have no ornaments about them of any consequence, and are piled up in layers, so as to fill, in a rude manner, the caves excavated for the purpose. \* \* \* Among these tombs we saw some which contained the mummies of animals intermixed with human bodies; these were bulls, cows, sheep, monkeys, foxes, bats, crocodiles, fishes, and birds. Idols often occur; and one tomb was filled with nothing but cats, carefully folded in red and white linen, the head covered by a mask made of the same, and representing the cat. I have opened all these sorts of animals. Of the bull, the calf, and the sheep, there is no part but the head, which is covered with linen, with the horns projecting out of the cloth; the rest of the body being represented by two pieces of wood about eighteen inches wide and three feet long, with another at the end two feet high, to form the breast. It is somewhat singular that such animals are not to be met with in the tombs of the higher sort of people, while few or no papyri are to be found among the lower order; and, if any occur, they are only small pieces stuck on the breast with a little



gum or asphaltum, being probably all that the poor individual could afford to himself. In those of the better classes other objects are found. I think they ought to be divided into several classes, and not confined to three, as is done by Herodotus in his account of the mode of embalming. In the same pit where I found mummies in cases I have found others without, and in these papyri are most likely to be met with. I remarked that those in cases have none. It appears to me that those who could afford it had a case to be buried in, on which the history of their lives were painted; and those who could not afford a case were contented to have their lives written on papyri, and placed above their knees. The cases are made of sycamore, some very plain, some richly painted with well-executed figures; all have a human face on the lid; some of the larger contain others within them, either of wood or plaster, and painted; some of the mummies have garlands of flowers and leaves of the acacia, or suntree, over their heads and breasts. In the inside of these mummies are often found lumps of asphaltum, sometimes weighing as much as two pounds. Another kind of mummy I believe I may conclude to have belonged exclusively to the priests: they are folded in a manner totally differing from the others, and with much more care; the bandages consist of stripes of red and white linen intermixed, and covering the whole body, but so carefully applied that the form of the trunk and limbs are preserved separate, even to the fingers and toes: they have sandals of painted leather on the feet, and bracelets on their arms and wrists. The cases in which these mummies are preserved are somewhat better executed than the rest.

“The tombs containing the better classes are of course superior to the others; some are also more extensive than others, having various apartments adorned with figures. It would be impossible to de-



scribe the numerous little articles found in them, which are well adapted to show the domestic habits of the ancient Egyptians. It is here the smaller idols are occasionally found, either lying on the ground or on the cases. Vases made of baked clay, painted over, from eight to eighteen inches in size, are sometimes seen, containing embalmed entrails; the covers represent the head of some divinity, bearing either the human form, or that of a monkey, fox, cat, or other animal. I met with a few of these made of alabaster in the tombs of the kings, but they were unfortunately broken; a great quantity of pottery and wooden vessels is found in some of the tombs; the ornaments, the small works in clay in particular, are very curious. I have been fortunate enough to find many specimens of their manufactures, among which is leaf-gold nearly as thin as ours; but what is singular, the only weapon I met with was an arrow two feet long."

Among the many discoveries of Belzoni, was that of the Tombs of the Kings, of which he gives the following account:

"I caused the earth to be opened at the foot of a steep hill, and under a torrent which, when it rains, pours a great quantity of water over the spot; on the evening of the second day we perceived the part of the rock which was cut and formed the entrance, which was at length entirely cleared, and was found to be eighteen feet below the surface of the ground. In about an hour there was room for me to enter through a passage that the earth had left under the ceiling of the first corridor, which is thirty-six feet long and eight or nine wide, and, when cleared, six feet nine inches high. I perceived immediately, by the painting on the ceiling and by the hieroglyphics in bas-relief, that this was the entrance into a large and magnificent tomb. At the end of the corridor I came to a staircase twenty-three feet long, and of the same breadth as the corridor, with a door at the

bottom twelve feet high ; this led to another corridor thirty-seven feet long, and of the same width and height as the former one, each side and the ceiling sculptured with hieroglyphics and painted ; but I was stopped from farther progress by a large pit at the other end thirty feet deep and twelve wide. The upper part of this was adorned with figures, from the wall of the passage up to the ceiling ; the passages from the entrance all the way to this pit were inclined at an angle of about eighteen degrees. On the opposite side of the pit, facing the passage, a small opening was perceived, two feet wide and two feet six inches high, and a quantity of rubbish at the bottom of the wall ; a rope, fastened to a piece of wood that was laid across the passage, against the projections which form a kind of door, appears to have been used for descending into the pit, and from the small aperture on the other side hung another, for the purpose, doubtless, of ascending again ; but these and the wood crumbled to dust on touching them, from the damp arising from the water which drained into the pit down the passages. On the following day we contrived a bridge of two beams to cross the pit by, and found the little aperture to be an opening forced through a wall, which had entirely closed the entrance, and which had been plastered over and painted, so as to give the appearance of the tomb having ended at the pit, and of there having been nothing beyond it. The rope in the inside of the wall, having been preserved from the damp, did not fall to pieces, and the wood to which it was attached was in good preservation. When we had passed through the little aperture, we found ourselves in a beautiful hall twenty-seven feet six inches by twenty-five feet ten inches, in which were four pillars three feet square. At the end of this room, which I shall call the entrance-hall, and opposite the aperture, is a large door, from which three steps lead down into a chamber with two pillars four feet

square, the chamber being twenty-eight by twenty-five feet ; the walls were covered with figures, which, though in outline only, were as fine and perfect as if drawn only the day before. On the left of the aperture a large staircase of eighteen steps descended from the entrance-hall into a corridor thirty-six feet long by seven wide ; and we perceived that the paintings became more perfect as we advanced farther : the figures are painted on a white ground, and highly varnished. At the end of this ten steps led us into another, seventeen feet by eleven, through which we entered a chamber twenty feet by fourteen, adorned in the most splendid manner by *basso-relievos*, painted like the rest. Standing in this chamber, the spectator sees himself surrounded by representations of the Egyptian gods and goddesses. Proceeding farther, we entered another large hall, twenty-eight feet square, with two rows of pillars, three on each side, in a line with the walls of the corridors ; at each side is a small chamber, each about ten or eleven feet square. At the end of this hall we found a large saloon, with an arched roof or ceiling, thirty-two feet by twenty-seven ; on the right was a small chamber, roughly cut, and obviously left unfinished ; and on the left there is another, twenty-six by twenty-three feet, with two pillars in it. It had a projection of three feet all round it, possibly intended to contain the articles necessary for the funeral ceremonies ; the whole was beautifully painted like the rest. At the same end of the room we entered by a large door into another chamber, forty-three feet by seventeen, with four pillars in it, one of which had fallen down ; it was covered with white plaster where the rock did not cut smoothly, but there were no paintings in it. We found the carcass of a bull embalmed with asphaltum, and also, scattered in various places, an immense quantity of small wooden figures of mummies, six or eight inches long, and covered with asphaltum to preserve them ; there were some others of fine

baked earth, coloured blue, and highly varnished. On each side of the two little rooms were some wooden statues, standing erect, four feet high, with a circular hollow inside, as if to contain a roll of papyrus, which I have no doubt they once did. In the centre of the saloon was a SARCOPHAGUS of the finest Oriental alabaster, nine feet five inches long, and three feet seven wide; it is only two inches thick, and consequently transparent when a light is held within it; it is minutely sculptured, both inside and out, with several hundred figures, not exceeding two inches in length, representing, as I suppose, the whole of the funeral procession and ceremonies relating to the deceased. The cover had been taken out, and we found it broken in several pieces in digging before the first entrance: this sarcophagus was over a staircase in the centre of the saloon, which communicated with a subterraneous passage, leading downward, three hundred feet in length."

The alabaster sarcophagus here mentioned was brought to England, and is now in the Soane Museum, Lincoln's-Inn-fields, London, and is of unrivalled beauty.

"The 'Tombs of the Kings,'" says an ingenious writer, "as their name implies, are the sepulchres in which are deposited the earthly remains of the ancient Egyptian monarchs who reigned at Thebes: they are called by some *Babor*, or *Biban el Molook*; a traditional appellation, signifying the Gate or Gates of the Kings, which is by others applied to the narrow gorge at the entrance of the valley in which they are situated. This valley, as Champollion remarks, 'is the veritable abode of death; not a blade of grass or a living being is to be found there, with the exception of jackals and hyænas, who, at a hundred paces from our residence, devoured last night the ass which had served to carry my servant Barabba Mohammed, while his keeper was agreeably passing the night of Ramazan in our kitchen, which is established in a royal tomb entirely ruined.'

"A great many of the painted sculptures which are found in these tombs relate to the idolatrous worship of the ancient Egyptians, and the rites and ceremonies which they practised in connexion with it.\* But besides these, there are others which afford us a vast quantity of interesting information upon the subjects of their domestic usages and every-day life. In one chamber are depicted the operations of preparing and dressing meat, boiling the caldron, making bread, lighting the fire, fetching water, &c. Another presents scenes in a garden, where a boy is beaten for stealing fruit; a canal and pleasure-boats; fruit and flowers; the mechanical processes of various arts, such as sculpture, painting, the mixing of colours, &c. In the Harper's Tomb (so called from there being among the bas-reliefs figures of a man playing upon an instrument resembling a harp), which was first visited by Bruce, there are some curious illustrations of the furniture which was in use among the Egyptians: tables, chairs, and side-boards, patterns of embossed silk and chints, drapery with folds and fringe are there to be seen, precisely such, we are told, as were used in our own country some years ago, when Egyptian furniture was in fashion.

"The 'Tombs of the Kings' bring many allusions of Scripture to mind, as in the passages of Mark, v., 2, 3, 5, and particularly of Isaiah, xxii., 16: '*What*

\* The folly of the Egyptians in respect to their deifications is thus rebuked by the satirist:

"Who has not heard, where Egypt's realms are named,  
What monster gods her frantic sons have framed?  
Here Ibis gorged with well-grown serpents, there  
The Crocodile commands religious fear.  
Through towns Diana's power neglected lies,  
Where to her dogs aspiring temples rise;  
And should you leeks or onions eat, no time  
Would expiate the sacrilegious crime.  
Religious nations sure, and bless'd abodes,  
Where every orchard is o'errun with gods!"

*hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself on a rock?*

“Another passage of the same prophet might be applied to the pride which the tenants of these magnificent abodes took in resting as magnificently in death as they had done in life; he tells us (xiv., 18), *‘All the kings of the nations, even all of them, lie in glory, every one in his own house.’*

“The mystical sculptures upon the walls of the chambers within these sepulchres cannot be better described than in the words of Ezekiel (viii., 8, 10): *‘Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door; and he said unto me, Go in, and behold the wicked abominations that they do here. So I went in, and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.’*

“These are the places in which the dead bodies of the inhabitants of ancient Thebes were deposited many ages ago; and, notwithstanding the havoc which during many years has been made among them, the stores of mummies which they contain would almost appear to be inexhaustible; indeed, as a modern writer expresses it, it would scarcely be an exaggeration to say that the mountains are merely roofs over the masses of mummies within them. The coffins, which are made of sycamore wood, serve as fuel to the Arabs of the whole neighbourhood. ‘At first,’ says Mrs. Lushington, ‘I did not relish the idea of my dinner being dressed with this resurrection wood, particularly as two or three of the coffin lids, which were in the shape of human figures, were usually to be seen standing upright against the tree under which the cook was performing his operations, staring with their large eyes as if in astonishment at the new world upon which they had opened.’



“The feelings occasioned by the sight of the numerous fragments of mummies which are to be found scattered in every direction in the neighbourhood of these tombs, must be to one of a reflective cast of mind peculiarly affecting. The Rev. Mr. Jowett, after speaking of his ascent to the top of the Libyan mountains, ‘which command a magnificent view of the windings of the Nile and the plain of the hundred-gated Thebes,’ says, ‘as we were descending the other side of the mountain, we came suddenly on a part where thirty or forty mummies lay scattered in the sand, the trunk of the body filled with pitch, and the limbs swathed in exceedingly long clothes. The forty days spent in embalming these mortal bodies (Genesis, l., 3,) thus give us a sight of some of our fellow-creatures who inhabited these plains more than three thousand years ago. How solemn the reflection that their disimbodied spirits have been so long waiting to be united again to their reanimated body! and that this very body which, notwithstanding its artificial preservation, we see to be a body of humiliation, will on its great change become incorruptible and immortal!’”

The gigantic and wide-spread ruins of this wonderful city are thus noticed by Mr. Browne :

“The massy and magnificent forms of the ruins that remain of ancient Thebes, the capital of Egypt, the city of Jove, the city with a hundred gates, must inspire every intelligent spectator with awe and admiration. Diffused on both sides of the Nile, their extent confirms the classical observations, and Homer’s animated description rushes upon the memory : ‘Egyptian Thebes, in whose palaces vast wealth is stored ; from each of whose hundred gates issue two hundred warriors, with their horses and chariots.’ These venerable ruins, probably the most ancient in the world, extend for about three leagues in length along the Nile. East and west they reach to the mountains, a breadth of about two leagues and a half.



The river is here about three hundred yards broad. The circumference of the ancient city must therefore have been about twenty-seven miles. In sailing up the Nile, the first village you come to within the precincts is *Kourna*, on the west, where there are few houses, the people living mostly in the caverns. Next is *Abu-hadjadj*, a village, and *Karnak*, a small district, both on the east. Far the largest portion of the city stood on the eastern side of the river. On the southwest, *Medinet-Abu* marks the extremity of the ruins; for Arment, which is about two leagues to the south, cannot be considered as a part."

The most magnificent of these ruins are the temples of Luxor and Carnac, on the eastern or Arabian side of the Nile. The former, says Parker, "was principally the work of two Egyptian monarchs—Amunoph the Third, who ascended the throne 1430 years before the Christian era, and Rameses the Second—the Great, as he is surnamed—whose era has been fixed at 1500 or 1550 B.C. The *Amenophium*, as the more ancient part erected by the former is called, comprises all that extends from the river on the south up to the great court: a colonnade, together with a propyla which bounds it on the north, is thus a portion of it. The great court itself, with the propyla forming the grand entrance into the whole building, and the obelisks, colossal statues, &c., was the work of Rameses the Second, and is sometimes called the *Rameseium*; under this appellation, however, it must not be confounded with the great monument of the same monarch on the western side of the river. As this great edifice is very near the bank of the river where it forms an angle, the soil is supported by a solid stone wall, from which is thrown out a jetty of massive and well-cemented brick, fifty yards in length and seven in width. Mr. Wilkinson says that it is of the late era of the Ptolemies or Cæsars, since blocks bearing the sculpture of the former have been used in its construction. This jetty

formed a small port, for the convenience of boats navigating the river. Dr. Richardson considered the workmanship of the embankment to be entirely Roman; and he suggests that the temple at Luxor was probably built on the banks of the Nile for the convenience of sailors and wayfaring men; where, without much loss of time, they might stop, say their prayers, present their offerings, and bribe the priests for promises of future success."

The village of Luxor is built on the site of the ruins of the temple known by that name, not so large as that of Carnac, but in a better state of preservation, the masses not having as yet fallen through time and by the pressure of their own weight. The most colossal parts consist of fourteen columns of nearly eleven feet in diameter, and of two statues of granite at the outer gate, buried up to the middle of the arms, and having in front of them the two largest and best preserved obelisks known. They are rose-coloured, are still seventy feet above the ground, and, to judge by the depth to which the figures seem to be covered, about thirty feet more may be reckoned to be concealed from the eye, making in all one hundred feet for their height. Their preservation is perfect; and the hieroglyphics with which they are covered being cut deep, and in relief at the bottom, show the bold hand of a master, and a beautiful finish. The gravers which could touch such hard materials must have been of an admirable temper; and the machines to drag such enormous blocks from the quarries, to transport them thither, and to set them upright, together with the time required for the labour, surpass all conception.

The entrance is through a magnificent gateway facing the north, two hundred feet in front, and fifty-seven feet high above the present level of the soil.

This gateway is filled with remarkable sculptures, which represent the triumph of some ancient monarch of Egypt over an Asiatic enemy, and which

we find repeated both on other monuments of Thebes, and partly, also, on some of the monuments of Nubia. This event appears to have formed an epoch in Egyptian history, and to have furnished materials both for the historian and the sculptor, like the war of Troy to the Grecian poet. The whole length of this temple is about eight hundred feet.

The following observations are by Lord Lindsay :

“ We visited the temples of Luxor and Carnac. The former is a most magnificent pile, architecturally considered, but otherwise the least interesting of the four great temples of Thebes. You originally entered between four gigantic statues of Rameses the Great and two superb obelisks, of which one only remains : the French have carried off his brother, and every lover of antiquity must regret their separation. The obelisks, statues, and pyramidal towers were additions by Rameses to the original edifice, founded by Amunoph the Third. From the propyla and obelisks of this temple an avenue, guarded by sphinxes facing each other, extended northward to the great temple of Jupiter Ammon at Carnac, meeting it at right angles, the latter extending from west to east. The road we followed lay nearer the river, and led us through a comparatively small temple of Isis, that would have detained us longer in a less attractive neighbourhood, into the great court of Jupiter Ammon’s temple, the noblest ruin at Thebes. A stupendous colonnade, of which one pillar only remains erect, once extended across this court, connecting the western propylon or gate of entrance, built by Sesostris, with that at its eastern extremity, leading to the grand hall of Osirei and the sanctuary. We ascended the former; the avenue of sphinxes, through which the god returned in solemn procession to his shrine at Carnac after his annual visit to the Libyan suburb, ascends to it from the river : the same avenue traversed age after age by the conqueror, the poet, the historian, the

lawgiver, the philosopher—Sesostris, Cambyzes, Homer, Herodotus, Thales, Anaxagoras, Solon, Pythagoras, Plato—and now the melancholy song of an Arab boy was the only sound that broke the silence ; but that poor boy was the representative of an older and a nobler race than that of the Pharaohs. Long did we gaze on the scene around and below us : utter, awful desolation ! Truly, indeed, has NO been ‘rent asunder !’ The towers of the second or eastern propylon are mere heaps of stones, ‘poured down,’ as prophecy and modern travellers describe the foundations of Samaria, into the court on one side and the great hall on the other ; giant columns have been swept away like reeds before the mighty avalanche, and one hardly misses them. And that hall, who could describe it ? Its dimensions, one hundred and seventy feet by three hundred and twenty-nine ; the height of the central avenue of columns sixty-six feet, exclusive of their pedestals ; the total number of columns that supported its roof one hundred and thirty-four. These particulars may give you some idea of its extent, but of its grandeur and beauty—none. Every column is sculptured, and all have been richly painted. The exterior walls, too, are a sculptured history of the wars of Osirei and Rameses. Except those at Beit Wellee, I have seen nothing in Egypt that would interest so much. In one corner, of especial interest, are represented the Jews captured by Shishak, and their King Rehoboam, with the hieroglyphical inscription ‘Jehouda Melek,’ the King of the Jews. This is the only reference to the Israelites found in Egyptian sculpture. Many have wondered at finding no allusions to their residence in Egypt, but I think without cause ; for, except the Pyramids, the tombs in their vicinity, those of Beni Hassan, and a few other remains of but little interest, I do not believe that any monuments exist coeval with Moses and the Exodus.”

“The most ancient remains,” says Mr. Wilkinson,

"now existing at Thebes, are unquestionably in the great temple of Carnac, the largest and most splendid ruin of which, perhaps, either ancient or modern times can boast, being the work of a number of successive monarchs, each anxious to surpass his predecessor by increasing the dimensions and proportions of the part he added."

Speaking of this magnificent edifice, and of the vast sphinxes and other figures, Belzoni says: "I had seen the temple of Tentyra, and I still acknowledge that nothing can exceed that edifice in point of preservation, and the beauty of its workmanship and sculpture. But here I was lost in a mass of colossal objects, every one of which was more than sufficient of itself to attract my whole attention. How can I describe my sensations at that moment? I seemed alone in the midst of all that is most sacred in the world; a forest of enormous columns from top to bottom; the graceful shape of the lotus, which forms their capitals, and is so well proportioned to the columns; the gates, the walls, the pedestals, the architraves, also adorned in every part with symbolical figures in low relief, representing battles, processions, triumphs, feasts, and sacrifices, all relating to the ancient history of the country; the sanctuary, wholly formed of fine red granite; the high portals, seen at a distance from the openings, of ruins of the other temples within sight: these altogether had such an effect upon my soul as to separate me, in imagination, from the rest of mortals, exalt me on high above all, and cause me to forget entirely the trifles and follies of life. I was happy for a whole day, which escaped like a flash of lightning."

We conclude our account of the remains of these wonderful temples with the following description by Stephens:

"On the Arabian side of the Nile are the great temples of Luxor and Carnac. The temple of Luxor stands near the bank of the river, built there, as

is supposed, for the convenience of the Egyptian boatmen. Before the magnificent gateway of this temple, until within a few years, stood two lofty obelisks, each a single block of red granite, more than eighty feet high, covered with sculpture and hieroglyphics fresh as if but yesterday from the hands of the sculptor. One of them has been lately taken down by the French, and at this moment rears its daring summit to the skies in the centre of admiring Paris; the other is yet standing on the spot where it was first erected.

“Between these and the grand propylon are two colossal statues with mitred headdresses, also single blocks of granite, buried to the chest by sand, but still rising more than twenty feet above the ground. The grand propylon is a magnificent gateway, more than two hundred feet in length at its present base, and more than sixty feet above the sand. The whole front is covered with sculpture; the battle-scenes of an Egyptian warrior, designed and executed with extraordinary force and spirit. In one compartment the hero is represented advancing at the head of his forces, and breaking through the ranks of the enemy; then standing, a colossal figure, in a car drawn by two fiery horses, with feathers waving over their heads, the reins tied round his body, his bow bent, the arrow drawn to its head, and the dead and wounded lying under the wheels of his car and the hoofs of his horses. In another place several cars are seen in full speed for the walls of a town, fugitives passing a river, horses, chariots, and men struggling to reach the opposite bank, while the hero, hurried impetuously beyond the rank of his own followers, is standing alone among the slain and wounded who have fallen under his formidable arm. At the farthest extremity he is sitting on a throne as a conqueror, with a sceptre in his hand, a row of the principal captives before him, each with a rope around his neck; one with outstretched hands im-

ploring pity, and another on his knees to receive the blow of the executioner, while above is the vanquished monarch, with his hands tied to a car, about to grace the triumph of the conqueror.

"Passing this magnificent entrance, the visiter enters the dromos, or large open court, surrounded by a ruined portico formed by a double row of columns covered with sculpture and hieroglyphics; and, working his way over heaps of rubbish and Arab huts, among stately columns twelve feet in diameter, and between thirty and forty feet in height, with spreading capitals resembling the budding lotus, some broken, some prostrate, some half buried, and some lofty and towering as when they were erected, at the distance of six hundred feet reaches the sanctuary of the temple.

"But great and magnificent as was the temple of Luxor, it served but as a portal to the greater Carnac. Standing nearly two miles from Luxor, the whole road to it was lined with sphinxes, each of a single block of granite. At this end they are broken, and for the most part buried under the sand and heaps of rubbish. But approaching Carnac they stand entire, still and solemn as when the ancient Egyptian passed between them to worship in the great temple of Ammon. Four grand propylons terminate this avenue of sphinxes, and, passing through the last, the scene which presents itself defies description. Belzoni remarks of the ruins of Thebes generally, that he felt as if he was in a city of giants; and no man can look upon the ruins of Carnac without feeling humbled by the greatness of a people who have passed away forever. The western entrance, facing the temple of Northern Dair on the opposite side of the river, also approached between two rows of sphinxes, is a magnificent propylon four hundred feet long and forty feet in thickness. In the language of Dr. Richardson, 'looking forward from the centre of this gateway, the vast scene of havoc and



destruction presents itself in all the extent of this immense temple, with its columns, and walls, and immense propylons, all prostrate in one heap of ruins, looking as if the thunders of heaven had smitten it at the command of an insulted God.'

"The field of ruins is about a mile in diameter; the temple itself twelve hundred feet long and four hundred and twenty broad. It has twelve principal entrances, each of which is approached through rows of sphinxes, as across the plain of Luxor, and each is composed of propylons, gateways, and other buildings, in themselves larger than most other temples; the sides of some of them are equal to the bases of most of the pyramids, and on each side of many are colossal statues, some sitting, others erect, from twenty to thirty feet in height. In front of the body of the temple is a large court, with an immense colonnade on each side, of thirty columns in length, and through the middle two rows of columns fifty feet in height; then an immense portico, the roof supported by one hundred and thirty-four columns, from twenty-six to thirty-four feet in circumference. Next were four beautiful obelisks more than seventy feet high, three of which are still standing; and then the sanctuary, consisting of an apartment twenty feet square, the walls and ceiling of large blocks of highly-polished granite, the ceiling studded with stars on a blue ground, and the walls covered with sculpture and hieroglyphics representing offerings to Osiris, illustrating the mysterious uses of this sacred chamber, and showing the degraded character of the Egyptian worship. Beyond this is another colonnade, and again porticoes and walls to another propylon, at a distance of two thousand feet from the western extremity of the temple."

Here stood, and here a fragment now stands of the famous vocal statue of Memnon, which many writers attest sent forth harmonious sounds when touched by the first rays of the morning sun, the

circumstance being mentioned by Strabo, Pliny, Juvenal, Pausanias, Tacitus, and Philostratus. The first injury this statue received was from Cambyzes, who ordered it to be sawed asunder to get at the secret. It was afterward thrown down by an earthquake.

Some have supposed that the sounds alluded to were produced by the mechanical impulse of the sun's light; others that, being hollow, the air was driven out by the rarefaction of the morning heat, which occasioned a murmuring sound; and some assert that it saluted the morning and evening sun differently, the former with animating sounds, the latter in melancholy tones. Darwin, in the true spirit of poetry, describes this statue as sending forth murmurs of indignation at the ravages of Cambyzes :

“ Prophetic whispers breathed from sphinx's tongue,  
And Memnon's lyre with hollow murmurs rung.”

In another passage he makes it view with delight the waters of the Nile, rushing from the cataracts of Ethiopia :

“ Gigantic sphinx the circling waves admire,  
And Memnon bending o'er his broken lyre.”

In many parts of the East the custom still remains of proclaiming the rising of the sun by the sound of instruments. That similar signals were given in Egypt is scarcely to be doubted, since the custom is almost as old as solar adoration itself; and that the sun was worshipped in that country seems equally probable; both being rendered the more certain by the ceremony of sounding harps at sunrise having been introduced into Italy by Pythagoras, who had long sojourned with the Egyptian magi. The sounds, then, might have been produced by an artifice of the priests, to effect which various methods might have been adopted.

But the real cause of these sounds has lately been discovered by Mr. Wilkinson: "In the lap of the statue," he states, "is a stone, which, on being struck, elicits a metallic sound that might still be made use of to deceive a visiter who was predisposed to believe its powers; and from its position, and the squared space cut in the block behind, as if to admit a person, who might thus lie concealed from the most scrutinous observer in the plain below, it seems to have been used after the restoration of the statue; and another similar recess exists beneath the present site of the stone, which might have been intended for the same purpose when the statue was in its mutilated state."

This statue has frequently been mistaken for the statue of Osymandyas. Strabo says that it was named Ismandes. These words were derived from Os-Smandi, to give out a sound. Its true name was Amenophis. It was visited by Germanicus. On its legs are to be seen Greek and Roman inscriptions, attesting the prodigy of the harmonious sounds emitted by it.

After the temples at Carnac and Luxor, the next grand building at Thebes was the Memnonium; that is, the tomb or palace of one of the Pharaohs, whom the Greeks suppose to be the same as Memnon.

"The name MEMNONIUM," says a writer in the *Saturday Magazine*, "is used by Strabo to designate some part of ancient Thebes lying on the western side of the river. Some modern travellers have applied it to a mass of ruins at a little distance to the north of Medeenet-Habou, which are by others identified with the palace and tomb of Osymandyas, described by Diodorus. The dimensions of the building are about five hundred and thirty feet in length and two hundred in width: it is chiefly remarkable for the magnificent colossal statues which have been discovered within it. The 'Memnon's Head,' which forms so valuable an object in the collection of

Egyptian antiquities contained in the British Museum, formerly belonged to one of these statues. It is generally supposed that the French, during their celebrated expedition, separated the bust from the rest of the figure by the aid of gunpowder, with the view of rendering its transport more easy. They were compelled, however, from some cause or other, to leave it behind, and it was brought away by Belzoni.

“Close to the spot where the Memnon’s Head was found lie the fragments of another statue, which has been called the largest in Egypt. It was placed in a sitting posture, and measures sixty-two or sixty-three feet round the shoulders, six feet ten inches over the foot. The length of the nail of the second toe is about one foot, and the length of the toe to the insertion of the nail is one foot eleven inches. This enormous statue, formed of red granite, has been broken off at the waist, and the upper part is now laid prostrate on the back: the face is entirely obliterated; and next to the wonder excited at the boldness of the sculptor who made it, as Mr. Hamilton remarks, and the extraordinary powers of those who erected it, the labour and exertions that must have been used for its destruction are most astonishing.

“The mutilation of this statue must have been a work of extreme difficulty: Hamilton says that it could only have been brought about with the help of military engines, and must then have been the work of a length of time; in its fall it has carried along with it the whole of the wall of the temple which stood within its reach.

The “Memnon’s Head” in the British Museum was removed thither by the celebrated traveller Belzoni; and the manner in which this was accomplished, and other particulars in relation to it, are thus given in that exceedingly learned and agreeable work, “Egyptian Antiquities.”

“All the implements that Belzoni had for remo-

ving this colossus were fourteen poles, eight of which were employed in making a car for it, four ropes of palm leaves, four rollers, and no tackle of any description. With these sorry implements, and such wretched workmen as the place could produce, he contrived to move the colossus from the ruins where it lay to the banks of the Nile, a distance considerably more than a mile. But it was a no less difficult task to place it on board a boat, the bank of the river being 'more than fifteen feet above the level of the water, which had retired at least a hundred yards from it.' This, however, was effected by making a sloping causeway, along which the heavy mass descended slowly till it came to the lower part, where, by means of four poles, a kind of bridge was made, having one end resting on the centre parts of the boat, and the other on the inclined plane. Thus the colossus was moved into the boat without any danger of tilting it over by pressing too much on one side. From Thebes it was carried down the river to Rosetta, and thence to Alexandria, a distance of more than four hundred miles: from the latter place it was embarked for England.

"The material of this colossus is a fine-grained granite, which is found in the quarries near the southern boundary of Egypt, from which masses of enormous size may be procured free from any split or fracture. These quarries supplied the Egyptians with the principal materials for their colossal statues and obelisks, some of which, in an unfinished form, may still be seen in the granite quarries of Assouan.

"This Memnon's bust consists of one piece of stone, of two different colours, of which the sculptor has judiciously applied the red part to form the face. Though there is a style of sculpture which we may properly call Egyptian, as distinguished from and inferior to the Greek, and though this statue clearly belongs to the Egyptian style, it surpasses as a work of art most other statues from that country by a

peculiar sweetness of expression and a finer outline of face. Though the eyebrows are hardly prominent enough for our taste, the nose somewhat too rounded, and the lips rather thick, it is impossible to deny that there is great beauty stamped on the countenance. Its profile, when viewed from various points, will probably show some new beauties to those only accustomed to look at it in front. The position of the ear in all Egyptian statues that we have had an opportunity of observing is very peculiar, being always too high; and the ear itself is rather large. We might almost infer that there was some national peculiarity in this member, from seeing it so invariably placed in the same singular position. The appendage to the chin is common in Egyptian colossal statues, and is undoubtedly intended to mark the beard, the symbol of manhood; and it may be observed not only on numerous statues, but also on painted reliefs, where we frequently see it projecting from the end of the chin and not attached to the breast, but slightly curved upward. Osiris, one of the great objects of Egyptian adoration, is often thus represented; but the beard is generally only attached to the *clothed* figure, being for the most part, but not always, omitted on naked ones. On the forehead of this colossus may be seen the remains of the erect serpent, the emblem of royalty, which always indicates a deity or a royal personage. This erect serpent may be traced on various monuments of the Museum, and perhaps occurs more frequently than any single sculptured object.

“The following are some of the principal dimensions of this colossal fragment :

The whole height of the bust, from the top of the headdress to the lowest part of the fragment, measured behind . . . . .	ft. in. 8 9
Round the shoulders and breast, above . . . . .	15 3
Height of the head, from the upper part of the headdress to the end of the beard . . . . .	6 0½
From the forehead to the chin . . . . .	3 3½



"Judging from these dimensions, the figure in its entire state would be about twenty-four feet high as seated on its chair, which is about half the height of the *real* Memnon, who still sits majestic on his ancient throne, and throws his long shadow at sunrise over the plain of Thebes."

Much has been written in regard to the time when the arch was first invented. It is not known that the two divisions of the city were ever connected by any bridge.

"A people," remarks Heeren, "whose knowledge of architecture had not attained to the formation of arches, could hardly have constructed a bridge over a river, the breadth of which would even now oppose great obstacles to such an undertaking. We have reason to believe, however, that the Egyptians were acquainted with the formation of the arch, and did employ it on many occasions. Belzoni contends that such was the case; and affirms that there is now at Thebes a genuine specimen, which establishes the truth of his assertion. No question exists, it should be observed, that arches are to be found in Thebes; it is their antiquity alone which has been doubted. The testimony of Mr. Wilkinson on this point is decisive in their favour. He tells us that he had long been persuaded that most of the innumerable vaults and arches to be seen at Thebes were of an early date, although, unfortunately, from their not having the names of any of the kings inscribed on them, he was unable to prove the fact; when, at last, chance threw in his way a tomb vaulted in the usual manner, and with an arched doorway, 'the whole stuccoed, and bearing on every part of it the fresco paintings and name of Amunoph the First,' who ascended the throne 1550 years B.C. We thus learn that the arch was in use in Egypt nearly three thousand four hundred years ago, or more than twelve hundred years before the period usually assigned as the date of its introduction among the Greeks."



At Thebes were found, about fifteen years ago, several papyri, one of which gives an ancient contract for the sale of land in this city. The following is a translation :

*"In the reign of Cleopatra and Ptolemy her son, surnamed Alexander, the gods Philometores Soteres, in the year XII., otherwise IX. ; in the priesthood, &c., &c., on the 29th of the month Tybi; Apollonius being president of the Exchange of the Memnonians, and of the lower government of the Pathyritic Nome :*

*"There was sold by Pamonthes, aged about 45, of middle size, dark complexion, and handsome figure, bald, round-faced, and straight-nosed ; and by Snachomnenus, aged about 20, of middle size, sallow complexion, likewise round-faced and straight-nosed ; and by Semmuthis Persineï, aged about 22, of middle size, sallow complexion, round-faced, flat-nosed, and of quiet demeanour ; and by Tathlyt Persineï, aged about 30, of middle size, sallow complexion, round face, and straight nose, with their principal, Pamonthes, a party in the sale ; the four being of the children of Petepsais, of the leather-cutters of the Memnonia ; out of the piece of level ground which belongs to them in the southern part of the Memnonia, eight thousand cubits of open field ; one fourth of the whole bounded on the south by the Royal Street ; on the north and east by the land of Pamonthes and Boconsiemis, who is his brother, and the common land of the city ; on the west by the house of Tages, the son of Chalome ; a canal running through the middle, leading from the river ; these are the neighbours on all sides. It was bought by Nechutes the Less, the son of Asos, aged about 40, of middle size, sallow complexion, cheerful countenance, long face, and straight nose, with a scar upon the middle of his forehead, for 601 pieces of brass ; the sellers standing as brokers, and as securities for the validity of the sale. It was accepted by Nechutes the purchaser.*

*APOLLONIUS, Pr. Exch."*

The Emperor Constantine, ambitious of foreign  
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ornaments, resolved to decorate his newly-founded capital of Constantinople with the largest of all the obelisks that stood on the ruins of Thebes. He succeeded in having it conveyed as far as Alexandria, but, dying at the time, its destination was changed; and an enormous raft, managed by three hundred rowers, transported the granite obelisk from Alexandria to Rome.

Among the treasures of antiquity found in the Thebais were, till very lately, two granite columns of precisely the same character as Cleopatra's Needles. Of these one remains on the spot; the other, with great labour and expense, has been transported to Paris. When the French army, in their attempt on Egypt, penetrated as far as Thebes, they were, almost to a man, overpowered by the majesty of the ancient monuments they saw before them; and Bonaparte is then said to have conceived the idea of removing at least one of the obelisks to Paris. But reverses and defeat followed. The French were compelled to abandon Egypt; and the English, remaining masters of the seas, effectually prevented any such importation into France. Thirty years afterward, however, this object was accomplished.

For farther particulars in regard to this wonderful city, we must refer to the learned and elaborate account published a few years since by Mr. Wilkinson. We have room only for the following reflections:

“That ancient city, celebrated by the first of poets and historians now extant: ‘that venerable city,’ as Pococke so plaintively expresses it, ‘the date of whose ruin is older than the foundations of most other cities,’ offers at this day a picture of desolation and fallen splendour more complete than can be found elsewhere; and yet ‘such vast and surprising remains,’ to continue the words of the same old traveller, ‘are still to be seen, of such magnificence and solidity as may convince any one that beholds them that, without some extraordinary accident, they must

have lasted forever, which seems to have been the intention of the founders of them.'"

"Their very aspect," says Savary, "would awaken the genius of a polished nation; but the Turks and Copts, crushed to dust beneath an iron sceptre, behold them without astonishment, and build huts which even scarcely screen them from the sun, in their neighbourhood. These barbarians, if they want a millstone, do not blush to overturn a column, the support of a temple or portico, and saw it in pieces! Thus abject does despotism render men." "All here is sublime, all majestic. The kings seem to have acquired the glory of never dying while the obelisks and colossal statues exist, and have only laboured for immortality. They could preserve their memory against the efforts of time, but not against the efforts of the barbarism of conquerors; those dreadful scourges of science and nations, which in their pride they have too often erased from the face of the earth." "With pain one tears one's self from Thebes. Her monuments fix the traveller's eyes, and fill his mind with vast ideas. Beholding colossal figures and stately obelisks, which seem to surpass human powers, he says, 'Man has done this,' and feels himself and his species ennobled. True it is, when he looks down on the wretched huts standing beside these magnificent labours, and when he perceives an ignorant people instead of a scientific nation, he grieves for the generations that are past and the arts that have perished with them; yet this very grief has a kind of charm for a heart of sensibility."

Mons. Champollion speaks of Thebes in terms of equal admiration: "All that I had seen, all that I had learned on the left bank, appeared miserable in comparison with the gigantic conceptions by which I was surrounded at Carnac. I shall take care not to attempt to describe anything; for either my description would not express the thousandth part of what ought to be said, or if I drew a faint sketch, I

should be taken for an enthusiast, or perhaps for a madman. It will suffice to add, that no people, either ancient or modern, ever conceived the art of architecture on so sublime and so grand a scale as the ancient Egyptians. Their conceptions were those of men a hundred feet high."

"The temple of Luxor," says Belzoni, "presents to the traveller at once one of the most splendid groups of Egyptian grandeur. The extensive propylæon, with two obelisks and colossal statues in front, the thick groups of enormous columns, the variety of apartments, and the sanctuary it contains, the beautiful ornaments which adorn every part of the walls and columns described by Mr. Hamilton, cause in the astonished traveller an oblivion of all that he has seen before. If his attention be attracted to the north side of Thebes, by the towering remains that project a great height above the wood of palm-trees, he will gradually enter that forest-like assemblage of ruins, of temples, columns, obelisks, colossi, sphinxes, portals, and an endless number of other astonishing objects, that will convince him at once of the impossibility of a description. On the west side of the Nile still the traveller finds himself among wonders. The temples of Gournou, Memnonium, and Memdet Aboo attest the extent of the great city on this side. The unrivalled colossal figures in the plains of Thebes; the number of tombs excavated in the rocks; those in the great valley of their kings, with their paintings, sculptures, mummies, sarcophagi, figures, &c., are all objects worthy of the admiration of the traveller, who will not fail to wonder how a nation, which was once so great as to erect these stupendous edifices, could so far fall into oblivion that even their language and writing are totally unknown to us. Very imperfect ideas," he continues, "can be formed of these extensive ruins, even from the accounts of the most skilful and accurate travellers. It is absolutely impossible to

imagine the scene displayed without seeing it. The most sublime ideas that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins; for such is the difference, not only in magnitude, but in form, proportion, and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence."

Travellers have sometimes taken a fancy to view these ruins by moonlight; and the view which they then present, though of course wanting in distinctness, is described as extremely impressive. Mr. Carne paid his second visit in this manner, and he says that it was still more interesting than the other. "The moon had risen, and we passed through one or two Arab villages in the way, where fires were lighted in the open air, and the men, after the labours of the day, were seated in groups round them, smoking and conversing with great cheerfulness. It is singular, that in the most burning climates of the East the inhabitants love a good fire at night, and a traveller soon catches the habit; yet the air was still very warm. There was no fear of interruption in exploring the ruins, for the Arabs dread to come here after daylight, as they often say these places were built by *Afrit*, the devil; and the belief in apparitions prevails among most of the Orientals. We again entered with delight the grand portico. It was a night of uncommon beauty, without a breath of wind stirring, and the moonlight fell vividly on some parts of the colonnades, while others were shaded so as to add to rather than diminish their grandeur. The obelisks, the statues, the lonely columns on the plain without, threw their long shadows on the mass of ruins around them, and the scene was in truth exquisitely mournful and beautiful."

## TROJA, AND OTHER CITIES OF THE TROAS.

"It has been asserted," says Sir William Gell, "and confidently maintained, that there does not exist the smallest vestige of the ancient city of Priam; and it is not the only capital concerning which the same erroneous idea has prevailed. The '*etiam periere ruinæ*' of Virgil\* seems to have been the foundation of this opinion; and it is not wonderful that it should maintain its ground until the truth was investigated, when we recollect that the ignorance of travellers for a long time countenanced the idea that not the smallest trace of the great and powerful Babylon remained, though destroyed at a period when the credibility of history is universally admitted. The existence, however, of the ruins of Babylon is now perfectly established. If the situation of the most magnificent capital of the four great monarchies of the world could have so long escaped the researches of modern inquirers, it will be granted that the vestiges of a city comparatively inconsiderable, the capital but of a small territory, and destroyed in a very remote age, might be easily overlooked."

Diodorus Siculus relates that the Samothracians were accustomed to say that the Pontic Sea had once been a vast pool of standing water, which, swollen by rivers running into it, first overflowed to the Cyanæ, two rocks of the Thracian Bosphorus; and afterward, forcing a way and flooding the champaign country, formed the sea called the Hellespont.

The Samothracians also related that Dardanus passed over from their island, the place of his birth, in a boat to the continent of Asia, and settled in the Troia. Here, forming a community, he built a city, from him called Dardania, situated on a small eminence near Mount Ida and the Promontory of Sigæ-

\* Not of Virgil, but of Lucan, *Phars.*, lib. ix.



um, at the distance of about four miles from the sea-shore.

This Dardanus is said to have espoused Asia, called also Arisba and Batia, daughter of Teucer, king of Teucris. He was succeeded by Erichthonius, his son, who is celebrated in the Iliad for having possessed three thousand horses; and for being, moreover, the richest of men. We ought to have first stated, however, that Dardanus was accompanied by his nephew Corybas, who introduced the worship of Cybele; that he himself taught his subjects to worship Minerva, and that he gave them two statues of that goddess, one of which is well known by the name of Palladium.

Erichthonius died 1374 B.C., after a reign of seventy-five years. He had one son, named Tros; and Tros had three sons, among whom Ilus was his successor. His barrow is mentioned in the Iliad as still remaining in the plain before the city. He married Eurydice the daughter of Adrastus, by whom he had Laomedon, the father of Priam. He greatly embellished the city of Dardanus, which from him was called Ilium, as from his father it had been called Troja.

Ilus was succeeded by his son Laomedon. This prince surrounded the city with walls; in which he is fabulously stated to have been assisted by two deities. For an account of this, the reader may consult Homer, Virgil, Ovid, and other ancient poets. Not long after he had built the walls, they are said to have been thrown down by Hercules, the streets made desolate, and Laomedon slain.

Priamus, one of the most unfortunate as well as most celebrated of princes, succeeded his father. The city, in his time, had recovered from the damage it had sustained, and became famous for its wealth, more especially in brass and gold. Homer, too, speaks greatly in praise of its walls and buildings. It was situated on a rising ground amid



morasses, which were formed by the waters which, at certain seasons of the year, descended in torrents from Mount Ida. The language, as well as the religion of this city, was the same as those appertaining to Greece; and the dominions of the king comprised the whole of the country lying within the Isle of Lesbos, Phrygia, and the Hellespont.

During the reign of Priam, the celebrated war took place between the Trojans and Greeks. This, as is well known, forms the subject of Homer's unrivalled poem; but as the history of the transaction differs when treated by the poets, we adopt that which has been given us by Herodotus. We must, however, first of all remark, that some, and especially Monsieur Pascal, have considered the whole as a mere fable. "Homer," say they, "wrote a romance: no one can believe that Troy and Agamemnon had any existence, any more than the golden apple. He had no intention to write a history. He merely intended to amuse and delight us." And here we introduce the following remarks by Sir William Gell: "In approaching the Troas," says he, "each bay, mountain, and promontory presented something new to the eye, and excited the most agreeable reflections in the mind; so that, in a few days, I found myself in possession of a number of observations and drawings, taken in a part of the world concerning which, although much has been written, there still exists a great deficiency of those materials which might enable a reader to form a satisfactory opinion, without encountering the difficulties of a tedious voyage. I thought that such information would gratify men of literature and inquiry. I was confident that delineations and descriptions of a fertile plain, watered by abundant and perennial streams, affording almost impregnable positions, and so situated as to command one of the most important passes of the world, must be interesting, not to say valuable, to politicians and statesmen. It is,

perhaps, unnecessary to add, that I was not without the hope of convincing others, as I had been myself convinced, that the history, as related by Homer, is confirmed by the fullest testimony which a perfect correspondence between the present face of the country and the description of the poet can possibly give to it."

That the Trojan war absolutely took place is, however, not so much to be believed on poetical authority as it is upon that of history. Not only Herodotus and Thucydides have left records of it, but all the biographers of Alexander. The testimony of Thucydides is remarkable: "The power of the Greeks gradually advancing, they were enabled, in process of time, to undertake the Trojan expedition. It is farther my opinion, that the assemblage of that armament by Agamemnon was not owing so much to the attendance of the suiters of Helen, in pursuance of the oath they had sworn to Tyndarus, as to his own superior power. \* \* \* To these enlargements of power Agamemnon succeeding, and being also superior to the rest of his countrymen in naval strength, he was enabled, in my opinion, to form that expedition more from awe than favour. It is plain that he equipped the largest number of ships himself, besides those he lent to the Arcadians. We ought not, therefore, to be incredulous, nor so much to regard the appearance of cities as their power; and of course conclude that the armament against Troy was greater than any known before, but inferior to those of our age; and whatever credit be given to the poetry of Homer in this respect, who no doubt, as a poet, hath set it off with all possible enlargement, yet even according to his account it appears inferior. \* \* \* On their first landing they got the better in fight. The proof is, that they could not otherwise have fortified their camp with a wall. Neither does it appear that they exerted all their strength at once, numbers being detached for supplies of provis-

ions, to till the Chersonesus, and to forage at large. Thus, divided as the Greeks were, the Trojans were the better able to make a ten years' resistance, being equal in force to those who were at any time left to carry on the siege."

Herodotus treats it also as a matter of actual history; and as the first portion of his work affords a very curious and beautiful example of ancient manners, we shall abbreviate it as translated by Mr. Beloe. Paris, having carried off Helen from Sparta, was returning home (to Troy); but meeting with contrary winds in the *Ægean*, he was driven into the Egyptian Sea. As the winds continued unfavourable, he proceeded to Egypt, and was driven to Tarrichea, in the Canopian mouth of the Nile. In that situation was a temple of Hercules, "which," says Herodotus, "still remains." To this temple should any slave fly for refuge, no one was permitted to molest him. The servants of Paris, aware of this privilege, fled thither from their master. There they put forth many accusations against him; and, among other disclosures, published the wrong he had done to Menelaus. Hearing this, Thonis, the governor of the district, despatched a messenger to Proteus, king of Memphis. "There is arrived here a Trojan," said he, "who had perpetrated an atrocious crime in Greece. He has seduced the wife of his host, and carried her away, with a great quantity of treasure. Adverse winds have forced him hither. Shall I suffer him to depart without molestation? or shall I seize his person and property?" In answer to this, Proteus desired that the malefactor should be sent to him. Receiving this command, Thonis seized Paris, and detained his vessels, with Helen and all his wealth. Being taken before Proteus, and asked who he was and whence he came, Paris gave a true account of his family and country, and whence he had last sailed. But when Proteus inquired concerning Helen, who she was, and how

he had obtained possession of her, he faltered. His servants, however, proved the particulars of his guilt. On this, Proteus thus addressed him: "If I did not esteem it a very heinous crime to put any stranger to death whom unfavourable winds have driven to my coast, I would most assuredly, thou most abandoned man, avenge that Greek whose hospitality thou hast so treacherously violated. Thou hast not subdued his wife, but having violently taken her away, still criminally detainest her; and, as if this were not enough, thou hast robbed and plundered him. But as I can by no means prevail upon myself to put a stranger to death, I shall suffer you to depart; in regard to the woman and her wealth, I shall detain both."

After some observations in respect to Homer's knowing, and yet deviating from the true history in order to make his poem the more interesting, the historian goes on to state that, being desirous of ascertaining whether all that the Greeks relate concerning Troy was founded in truth, he inquired of the priests of Egypt, who informed him that, after the loss of Helen, the Greeks assembled in great numbers at Teucris to assist Menelaus, whence they despatched ambassadors to Troy, whom Menelaus himself accompanied. On arriving at that city they made a formal demand of Helen, and the wealth that Paris had taken away, and also a full satisfaction for the injuries received. In answer to this, the Trojans replied, and persisted in their assertion, that neither the person nor the wealth of Helen was in their city or territory, but that both were in Egypt, and that they esteemed it hard they should be made responsible for what King Proteus was in possession of. The Greeks, however, believing themselves to be deceived, laid siege to Troy, and after ten years took it.

When they had done so, they were surprised and disappointed to find that Helen was not in the cap-

tured city. On learning this, Menelaus himself was despatched into Egypt, where, being introduced to Proteus, he was honourably received, and Helen restored to him with all his treasures. This is related by Herodotus as the true history.\*

With such testimony, it is somewhat singular that so many writers—respectable ones too—should have not only doubted the war, but even the existence of the town against which it was directed. “We do not know,” says Sir John Hobhouse, “that Strabo had not himself been in the Troad; but we are sure that no one could speak more to the purpose than Demetrius, who was a native of Tcepsis, a town not far from Ilium, and who wrote thirty books on sixty lines of Homer’s catalogue. From this authority we know that not a vestige was left of the ancient city. Neither Julius Cæsar, nor Demetrius, nor Strabo had any doubt of the former existence of the city of Priam; and the orator Lycurgus, quoted by the latter author, at the same time that he declared the total desolation, and, as it were, death of Troy, to be known to all the world, spoke of its destruction as equally notorious.”

In what manner the city was actually taken is nowhere upon record; for as to the story of the wooden horse, it is so absurd that the judgment even of Virgil may be arraigned in respect to it. That it was burned, however, is extremely probable; and that it was destroyed is not to be doubted. The event occurred in the year 1184 before the Christian era. “The name of Priam,” says a judicious writer, “will therefore ever be memorable, on account of the war which happened in his reign: a war famous to this day for the many princes of great prowess and renown concerned in it, the battles fought, the length of the sieges, the destruction of the city, and the end-

\* “I am inclined to believe,” he continues, “that if Helen had been actually in Troy, the Trojans would certainly have restored her to the Greeks, with or without the consent of her paramour.”

less colonies planted in divers parts of the world by the conquered as well as by the conquerors."

We come now to speak of the ruins of Troja, and those found in the neighbouring country.

It seems hardly to admit of a doubt that the plain of Anatolia, watered by the Mendar, and backed by a mountainous ridge, of which Kazdaghy is the summit, is the precise territory alluded to and described by Homer. And this is rendered the more probable, since Homer's description contained certain prominent and remarkable features not likely to be affected by any lapse of time. In this connexion the text of Strabo is considered very important, as it illustrates, to a certain degree, even the position of Troy itself; for that it was not altogether unknown in the time of Augustus is proved by that celebrated geographer, who more than once expressly assigns to the ancient city the place then occupied by the village of the Iliensians. "Ilus," says he, "did not build the city where it now is, but nearly thirty stadia farther eastward, towards Ida and Dardania, where the Iliensian village is now situated." This locality of Ilium has been discovered by Dr. Clarke in the remains of that city. Crossing the Mendar over a wooden bridge, that celebrated traveller entered an immense plain, in which some Turks were hunting wild boars. Proceeding then towards the east, and round the bay distinctly pointed out by Strabo as the harbour in which the Grecian fleet was stationed, he arrived at the sepulchre of Ajax. Around this tomb Alexander is described as having performed religious rites and made offerings. In former times it was surmounted by a shrine, in which was preserved the statue of the hero. This statue Antony stole and took with him into Egypt; but, having been recovered by Augustus, it was by him restored to its ancient shrine, which, with a considerable portion of the structure, still remains. "It is impossible," says Dr. Clarke, "to view its sublime



and simple form without calling to mind the veneration so long paid to it; without picturing to the imagination a successive series of kings, and heroes, and mariners, who, from the Hellespont, or by the shores of Troas and Chersonesus, or on the sepulchre itself, poured forth the tribute of their homage; and, finally, without representing to the mind the feelings of a native or of a traveller in those times, who, after viewing the existing monument, and witnessing the instances of public and of private regard so constantly bestowed upon it, should have been told the age was to arrive when the existence of Troy, and of the mighty dead entombed upon its plain, would be considered as having no foundation in truth." The view of the Hellespont and the plain of Troy from the top of this tomb is one of the finest the country affords; and travellers have the pleasure of seeing poppies and mezereons, and the field-star of Bethlehem growing upon it.

From this spot the traveller passes over a heathy country to a village called Habil Elly, where he finds the remains of a temple, which seem like those of ten temples rather than one. Doric, Ionic, and Corinthian capitals lie dispersed in every direction, and some of them are of great beauty. On these are many inscriptions, among which are these remarkable words: "*The Ilians to their country's god, Æneas.*"

From these ruins you proceed through a dilapidated valley, full of vineyards and almond-trees; and, after a space, you find the remains of an ancient paved way. You then come to the village of Tchi-black, where you see many remains of ancient sculpture in a state of disorder and ruin. The most remarkable are those upon the top of a hill near the village, in the middle of a grove of oak-trees. Here the ruins of a Doric temple, formed of white marble, lay heaped, mixed with sarcophagi, cippæ, stelæ, cornices, and capitals of large size, pillars, and en-



tablatures. The village near which all these are is supposed to be no other than ancient Ilium—"Troy the divine." On these fragments are to be read various inscriptions.

At no great distance, a tumulus of a high, conical, and regular shape stands insulated. It is of great antiquity. On the surface of the tomb itself are found fragments of the vases of ancient Greece: a circumstance attributed to the veneration paid to the tombs of Troas in all ages until the introduction of Christianity.

At some distance from this tumulus is another less considerable. There are ruins also on the southern side of the water, called Callifat. These consist of beautiful Doric pillars, whose capitals and shafts are of the finest white marble. Among them also are entire shafts of granite. Among these ruins was found an inscription, which Dr. Clarke sent to Cambridge. This is as old as the archonship of Euclid. It was on the lower part of a plain marble pillar, and it represents that "those partaking of the sacrifice, and of the games, and of the whole festival, honoured Pytha, daughter of Scamandrotimus, native of Ilium, who performed the office of Canephoros in an exemplary and distinguished manner, for her piety towards the goddess."

Not far from Callifat are also to be seen traces of an ancient citadel. These are the remains of a city called New Ilium.

Besides these, there are various tumuli in the Troas, which are distinguished by the names of Homer's heroes; the tomb of Achilles, for instance, and two others near the Sigæan promontory, mentioned by Strabo, Ælian, and Diodorus Siculus. When Alexander came to visit these, he anointed the Hêle of Achilles with perfumes, and ran naked around it, according to the custom of honouring the manes of a hero in ancient times. One of the other tombs was that of Patroclus. Alexander crowned the one, and his friend Hephæstion the other.

On a hill, in the shape of a cone, at about two hours' distance from Beyramitch, towards Gargarus, are a vast quantity of substances for building; they may be traced from the bottom to the summit. These are supposed to have constituted a temple and altar of Jupiter: the work seems to be Roman. On the western extremity of the area are remains of baths, the walls of which are stuccoed; and also of earthenware conduits still entire in several places. Above this are tombs, and close to them a bath; near which lie scattered about several columns, with broken pieces of amphoræ, marble, basalt, granite, jasper, and blue chalcedony. At no great distance off lies the cornice of a Doric entablature, so large that M. Preaux says he had seen nothing like it at Athens. Higher up are the remains of another temple, the area of which measures one hundred and forty yards long and forty-four wide. These are supposed to be the temple and altars of Jupiter mentioned by Homer, Æschylus, and Plutarch. From this spot the view is represented as being exceedingly grand.

From the top of Gargarus the scene is magnificent. "In a few minutes," says Dr. Clarke, "I stood upon the summit. What a spectacle! All European Turkey, and the whole of Asia Minor, seemed as it were modelled before me on a vast surface of glass. The great objects drew my attention first. The eye, roaming to Constantinople, beheld all the Sea of Marmora, the Mountains of Prusa, with Asiatic Olympus, and the surrounding territory; comprehending in one wide survey all Propontis and the Hellespont, with the shores of Thrace and Chersonesus, all the north of the Ægean, Mount Athos, the islands of Imbrus, Samothrace, Lemnos, Tenedos, and all beyond, even to Eubœa; the Gulf of Smyrna, almost all Mysia and Bithynia, with part of Lydia and Ionia. Looking down upon Troas, it appeared spread as a lawn before me."

In the same district are considerable remains of

the ancient city of Alexandria Troas. Long before the extinction of the Greek empire, this city was laid under perpetual obligation to contribute, by its monuments of ancient splendour, towards the public structures of Constantinople. Notwithstanding this, there are still some interesting remains, among which is to be noted the aqueduct of Herodes Atticus, formed of blocks of hewn stone of vast size. Part of one of its gates also remains, consisting of two round towers, with square basements, supporting pedestals for statues. At a few yards' distance are the ruins of public baths. "Broken marble soroi lie about," says the intelligent traveller to whom in this account we have been so largely indebted; "soroi of such prodigious size, that their fragments seem as rocks among the Valany oaks covering the soil. But in all that now exists of this devoted city, there is nothing so conspicuous as the edifice vulgarly termed by the mariners the *Palace of Priam*, from an erroneous notion, prevalent in the writings of early travellers, that Alexandria Troas was the Ilium of Homer."

This building has three noble arches in front, and there are many others behind. The stones with which it is constructed are placed without any cement, and the whole appears to have been once coated over with marble. There are also the bases of columns, each eight feet in diameter. This building is supposed to have been intended for baths, as a grand terminus of the aqueduct of Atticus.

There are other vestiges also of this city, among which may be mentioned a series of vaults and subterranean chambers, one beneath another, now serving as sheds for herds of goats. Towards the southwest there are the remains of an immense theatre, still in a state of considerable preservation.

From this spot, Dr. Clarke proceeded to an immense tumulus, called after Æsyates, the situation of which, he says, perfectly agrees with the account

given of that monument by Strabo. He then descended again into the vale of Troy, and arrived at a village called Erkessy, in which he found a marble soros quite entire, and upon it the following inscription in Greek, beautifully cast, and in a very perfect state: "*Aurelius Agethopodos Othoniacus, and the son of Aurelius, who was also a Pancratiast, of whom there is a hollow statue in the temple of Smintheus, and here in the temple of Æsculapius, I have placed this soros for myself and my dearest father, the aforewritten Amelius Paulinus, and to my descendants. But if any one shall dare to open this soros, and lay in it the dead body of any other, or any man's bones, he shall pay as a fine to the city of the Troadenses two thousand five hundred drachms, and to the most sacred treasury as much more.*"

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## TYRE.

TYRE is in Scripture called "the daughter of Sidon," and very appropriately; for the Tyrians were, in the first instance, a colony from Sidon.

The King of Tyre assisted Solomon in procuring wood for his temple, and artisans wherewith to build it, which is fully stated in the Book of Chronicles.

Various are the opinions concerning the origin of this city and the date when it was founded. Herodotus (lib. ii., c. 44) says that he was told by the priests of Tyre that the temple of Hercules was as ancient as the city, which had been built two thousand three hundred years. According to this account, Tyre was founded about the year two thousand seven hundred and sixty before the Christian era; four hundred and sixty-nine years after the deluge, according to the Septuagint.

Before the captivity of the Jews in Babylon, Tyre was the greatest maritime city in the world, its sit-

uation and industry having raised it to the sovereignty of the sea. From the extreme parts of India, Persia, and Arabia, to the western coast ; from Ethiopia and Egypt on the south, to Scythia on the north, all nations contributed to the increase of its power, splendour, and wealth. Everything that was useful, and all that was curious, magnificent, and precious, were there to be sold. Every article of commerce was brought to its markets.

This state of prosperity swelled the pride of the Tyrians to a very exorbitant extent. "She delighted," we are told, "to consider herself as Queen of Cities ; a queen whose head is adorned with a diadem ; whose correspondents are illustrious princes ; whose rich traders dispute for superiority with kings ; who sees every maritime power either as her ally or her dependant ; and who made herself necessary or formidable to all nations." Such was the pride of Tyre when Nebuchadnezzar marched against her.

Her fate had been foretold by the denunciations of Ezekiel.

"I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causes her waves to come up. And they shall destroy the walls of Tyrus, and break down her towers. It shall be a place for the spreading of nets in the midst of the sea ; and her daughters shall be slain by the sword."

Tyre was besieged by Nebuchadnezzar in the twenty-first year of his reign, Ithobel being then its king. After seven years he made himself master of it. Previous, however, to its being taken, a multitude of its inhabitants had quitted it, and taken up their abode, with the greatest part of their effects, in the neighbouring island, half a mile from the shore ; and in that spot they laid the foundation of a new city. Nebuchadnezzar razed the city to its foundations, and it was afterward known only as a village, by the name of Palæ-Tyrus (ancient Tyre) : the new

city, however, rose to greater power than the former.

Nevertheless, it did not escape misfortune ; for the inhabitants were made slaves of, compelled to submit to a foreign yoke, and this for the space of seventy years. After the expiration of that time they were restored, according to the prophecy of Isaiah,\* to the possession of their ancient privileges, with the liberty of having a king of their own, and that liberty they enjoyed till the time of Alexander.

At that period Tyre had again become an exceedingly large city ; and, because of the vast commerce she carried on with all nations, was called " Queen of the Sea." She boasted of having first invented navigation, and taught mankind the art of braving the waves and wind. Her happy situation, the extent and convenience of her ports, the character of her inhabitants, who were not only industrious, laborious, and patient, but extremely courteous to strangers, invited thither merchants from all parts of the then known world ; so that it might be considered, not so much a city belonging to any particular nation, as the common city of all nations, and the centre of their commerce.

But with prosperity came pride and vainglory, luxury and voluptuousness. Another prophet, therefore, foretold her second ruin. This was to come from Chittim (Macedonia). She was careless of the threat. Defended by strong fortifications, and surrounded on all sides by the sea, she feared nothing—neither God nor man. Isaiah therefore brings to her recollection the ruin that had befallen her in the days of Nebuchadnezzar, and the destruction which

\* " And it shall come to pass after the end of seventy years, that the Lord shall visit Tyre, and she shall turn to her hire. And her merchandise and her hire shall be holiness to the Lord ; it shall not be treasured nor laid up ; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."—xxiii., 17, 18.

afterward came on Babylon. "The inhabitants had raised pompous palaces, to make their names immortal; but all those fortifications had become but as dens for wild beasts to revel in." "The Lord hath purposed it to stain all the pride of all glory, and to bring into contempt all the honourable of the earth." "The Lord hath given a commandment against the merchant city, to destroy the strongholds thereof." "Thou shalt no more rejoice, thou virgin daughter of Sidon."

Her destruction was to come, as we have already said, from Macedonia. Alexander accordingly attacked the city, and took it after a siege of seven months.

The king, with many of the principal men, took refuge in the temple of Hercules. The lives and liberties of these were spared; but the other prisoners, to the number of thirteen thousand, were sold in slavery for the benefit of the conquering army. To the eternal infamy of the conqueror, all the women and children were made slaves, and all the young men that survived the battle, to the number of two thousand, were crucified along the seashore. The annals of no nation exhibit an atrocity equal to this! The city was burned to the ground.

When the conqueror had thus satiated his vengeance, he rebuilt it, and planted it anew with people drawn from the neighbouring parts, that he might in future times be called the founder of Tyre.

Isaiah had foretold that Tyre should lie in obscurity and oblivion for seventy years.\* This term having expired, it recovered its former credit, and, at the same time, its former vices. At length, according to another passage in the same prophecy,† converted

\* "And it shall come to pass that Tyre shall be forgotten seventy years."—*Isaiah*, ch. xxiii., ver. 15.

† "Her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord."—*Isaiah*, ch. xxiii., ver. 18.



by the preaching of Christian converts, it became a holy and religious city.

After this period it belonged to several masters, till the time when it was taken possession of by Antiochus the Great, B.C. 218.

It next became subject to the Seleucidæ, and was sold to a Roman named Marion, whose wealth was so great that he was enabled to purchase the whole principality.

When Tyre fell into the hands of the Romans, it did not cease to be a flourishing city. It was made the metropolis of a province by the Emperor Hadrian, who repaired its fortifications, and gave it all the advantages of a Roman colony.

In the second century it became a bishop's see; and St. Jerome says that in his time it was not only the most famous and beautiful city of Phœnicia, but a mart for all the nations of the world. It was dependant upon the patriarch of Antioch; but the see had no less than fourteen suffragans.

In 1112 Tyre was besieged by the crusaders; also again in 1124. It was successfully attacked by Saladin in 1192; but in 1291, Kabil, sultan of the Mamelukes, obtained it by capitulation, and razed its forts.

The palaces of Tyre were for a long period supplanted by miserable hovels. Poor fishermen inhabited their vaulted cellars, where in ancient times the treasures of the world were stored. "This city," says Maundrell, "standing in the sea upon a peninsula, promises, at a distance, something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times. On the north side it has an old Turkish ungarrisoned castle; besides which, you see nothing here but a mere Babel of broken walls, pillars, vaults, &c., there not being so much as one entire house left. The present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and chiefly subsisting upon fishing; who seem to be

preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre."

Tyre is now called Sur or Sour, and was, till lately, a village in the pachalic of Saide or Acre, situated on a peninsula which projects from the shore, in the form of a mallet with an oval head. The isthmus which joins it to the continent is of pure sand. That part of the island which lies between the village and the sea, that is, the western side, was laid out in gardens beset with weeds. The south side is sandy, and covered with rubbish. The whole village did not contain more than fifty families, having huts for houses, crumbling to pieces.

A recent traveller makes the following remarks in regard to the few remaining ruins of this once magnificent city: "That in the angle on which was seated the royal palace, there are still to be seen a number of fallen granite pillars and other vestiges of architectural grandeur; but of the temples of the Tyrian and the Thracian Hercules, of Saturn, of Apollo, and of their other deities, I am not aware that sufficient remains are to be traced to confirm the positions assigned to them. The causeway of Alexander is still perfect, and is become like a natural isthmus, by its being covered over with sand. The hill on which is placed the temple of the Astrochitonian Hercules is now occupied by a Mohammedan faqueer's tomb, around which are no ruins that indicate a work of grandeur destroyed. The ruins of Palæ-tyrus, near to Ras-el-ain, were not observed by me, although we crossed the brook there; and the Syrian sepulchres, which are said to be to the northward of the town, I did not hear of. On approaching the modern Soor, whether from the hills, from the north, or from the south, its appearance has nothing of magnificence. On entering the town, it is discovered to have been walled; the portion towards the isthmus still remaining, and being entered by an

humble gate ; while that on the north side is broken down, showing only detached fragments of circular towers, greatly dilapidated."

Sour has greatly risen of late years. It now contains eight hundred dwellings, substantially built of stone. There are also one mosque, three Christian churches, three bazars, and a bath. The population amounts to from five to six thousand, three fourths of which are Arab Catholics, and the remainder Turks and Arab Moslems.

In Tyre was interred the well-known Frederic the First, surnamed Barbarossa.

THE END.



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